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DEAN OF HEREFORD,
PRESIDENT.

“National Temperance”

A JUBILEE BIOGRAPH

OF

The National Temperance League

INSTITUTED 1856

BY

WILLIAM GOURLAY

With an Introduction by

JOHN TURNER RAE

Secretary of the League.

LONDON :

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Dedicated

TO

THE NOBLE BAND OF PIONEERS

WHO

THROUGH FAITH AND PATIENCE

LAID

THE FOUNDATIONS OF A MOVEMENT

WHOSE

BENEFICENT INFLUENCE

IS NOW

ACKNOWLEDGED

THROUGHOUT THE WORLD.

THE JUBILEE.

A GOLDEN record, years of faithful toil,
Of good accomplished for the public weal,
Of victories gained not on the field of blood,
But on the nobler battlefields of life.
What changes have been wrought in public sentiment :
In Church and State, in Science, and the healing art !
And they who read the names upon the honours' roll
Will see full many a noble one inscribed :
And some, whose names, perchance, have scarce been known,
Have rendered yeoman service for their country's good,
For homes made bright, and lives made clean and pure,
Have been their strenuous souls' ambition.
But deeds of love, and crosses gladly borne,
Are seen of Him who gives the Victor's Crown.

G.C.

GENERAL CONTENTS.

CHAPTER I.

THE BIRTH AND IMMEDIATE ANCESTRY OF THE LEAGUE.

Deals with the Antecedents of the League, and defines its objects and basic principles by quotations from contemporary speeches and papers. It describes the influences affecting the Movement from the World's Temperance Convention and from the labours of the pioneers 17-38

CHAPTER II.

THE TEMPERANCE INFLUENCES AT WORK BEFORE 1856.

Describes more fully the Temperance Influences at work before 1856; commencing in America with 1776 the movement is traced through eighty years in Ireland, Scotland and England; the work of Dr. Rush, Dr. Edgar, Father Mathew, John Dunlop, William Collins, and Joseph Livesey being referred to. 39-60

CHAPTER III.

THE TEMPERANCE ATMOSPHERE UNDER WHICH THE LEAGUE BEGAN OPERATIONS.

Illustrates by interesting accounts of efforts, made by Ministers and other workers to promote the movement, the Temperance Atmosphere under which the League began operations. The formation of the United Kingdom Alliance, and the Temperance Provident Life Office, and the initial labours of the League are described. 61-83

CHAPTER IV.

THE LEAGUE'S WORKERS AND HOW THEY WORKED.

Brings into bold relief the League's Workers and how they worked. Much interest attaches to the reminiscences herein contained of William Tweedie, G. C. Campbell, Robert Rae, Samuel Bowly, Archbishop Temple, J. H. Esterbrooke, T. B. Smithies, George Cruikshank, John Cassell, Sir William King-Hall, Samuel Sims, W. S. Caine, M.P., W. I. Palmer, and the Hon. Conrad Dillon. 84-112

CHAPTER V.

THE FORMATION OF TEMPERANCE SOCIETIES IN THE CHURCHES.

Contains an account of the way in which the Temperance Cause has grown in the Christian Church and the League's share in promoting that growth. The influence of its methods is clearly shown in the wonderful incidents of progress described. 113-133

CHAPTER VI.

FURTHER EFFORTS TO AROUSE CHRISTIANS TO THEIR RESPONSIBILITY.

Further describes the efforts of the League to make Christians realise their responsibility. Denominational and Missionary Conferences, that of the Evangelical Alliance, and one convened by the League in regard to British responsibility towards Native Races are referred to. ... 134-153

CHAPTER VII.

THE LEAGUE'S SHARE IN THE GREAT MEDICAL MOVEMENT.

Is one of the most important in the volume, dealing as it does with the great Medical Movement which it traces from pioneer days, through the Richardsonian period, up to the advanced position of to-day. The influence of the *Medical Temperance Journal* and the League's efforts generally are described. ... 154-181

CHAPTER VIII.

TEMPERANCE WORK IN THE NAVY.—MISS AGNES E. WESTON.

Is, perhaps, the most romantic in the volume, giving as it does the Story of Miss Agnes E. Weston's Temperance Work in the Navy, so far as it was connected with that of the League. How it commenced and how she came to take it up are interestingly described. ... 182-212

CHAPTER IX.

TEMPERANCE WORK IN THE ARMY.

Will be of special interest to many who are actively engaged in Army Temperance Work who do not know much about the beginning of things. Miss Robinson's work at the Manœuvres: that of the Rev. J. Gelson Gregson in India; the labours of Mr. Samuel Sims and others at home are described, as well as the formation of the Royal Army Temperance Association. 213-234

CHAPTER X.

THE NATIONAL TEMPERANCE CONGRESSES.

Traces the progress of the Movement through the proceedings at the National Temperance Congresses periodically called by the League. Quotations from papers and speeches indicate in a striking manner the gradual change in opinion from Congress to Congress. 235-255

CHAPTER XI.

THE INTERNATIONAL AND COLONIAL CONGRESSES.

Follows the subject of the previous chapter by describing the International and Colonial Conferences initiated by the League. It incidentally shows the widespread influence of the League, and how the Movement had permeated the whole world. 256-280

CHAPTER XII.

EFFORTS TO REACH THOSE WHO MAKE AND ADMINISTER THE LAW.

Dissipates a generally accepted idea that the League has done little to affect the legislative side of the Temperance Question, by describing its efforts to reach those who make and administer the Law: these efforts including meetings with (and resolutions to) M.P.'s, Mayors, and Administrative Bodies. 281-302

CHAPTER XIII.

THE EDUCATION OF THE CHILD AND THE TEACHER.

Is devoted to the work of the League in connection with Education and describes its efforts to influence children and young people. These include its pioneer work in the Schools and the Royal Hospital Schools' Band of Hope; its Meetings with Teachers and Students of all grades and the Annual Breakfast Conferences with the National Union of Teachers. ... 303-326

CHAPTER XIV.

MISCELLANEOUS EFFORTS OF A DESULTORY CHARACTER.

Gives an interesting account of a variety of miscellaneous efforts of a desultory character which have had their influence in making the Movement what it is, by bringing into active work many individuals and classes who might not otherwise have been affected. 327-348

CHAPTER XV.

THE LEAGUE'S USE OF THE PRINTING PRESS.

Is an exceptionally interesting one upon the Literature of the Movement—periodical and permanent—for which the League has been responsible, with quotations which mark progress at various periods. ... 349-368

CHAPTER XVI.

THE TEMPERANCE ATMOSPHERE OF 1906.

Describes the Temperance in 1906, and contains a series of remarkable quotations which together show the position of the Movement in relation to all phases of National Service—Religious, Public, Social, Scientific and Educational. ... 369-388

THE SUBJECT AND NAME INDICES.

Contain references to phases and sections of the Movement, and the men and women who were especially associated with them which will be of particular value to students of Temperance History and development. ... 389-399

THE EXECUTIVE OFFICERS OF THE NATIONAL TEMPERANCE LEAGUE	400
--	-----	-----	-----	-----	-----	-----	-----	-----

PORTRAITS.

	Opp.	Page
Bowly, Samuel, Esq., President 1862-83	...	97
Committee, Group of, 1866	...	241
" " 1896	...	337
Hereford, The Dean of, Present President	...	Title
Palmer, William Isaac, J.P., Chairman 1890-3	...	289
Rae, Robert, Secretary for 40 years	...	145
Richardson, Benjamin Ward, M.D., F.R.S.	...	289
Robinson, Miss Sarah, the "Soldiers Friend"	...	193
Temple, Archbishop, President 1884-1903	...	49
Weston, Miss Agnes, LL.D., the "Sailors Friend"	...	193

INTRODUCTION.

It would perhaps have been better if some distinguished friend of the National Temperance League had been invited to write this introduction to our Jubilee volume, but it is a fact, which impresses the mind with somewhat saddening force, that the number of those who could have written with first hand knowledge of the author, and with undivided sympathy for his theme, has been so much reduced that for the Secretary to do it himself, seemed on the whole to be the best solution, especially as there were some things he wished to say, particularly to the young men who read these pages.

There are not a great many workers in the Temperance Cause who have a personal acquaintance with Mr. William Gourlay, but a large circle of readers of the TEMPERANCE RECORD, especially in its weekly edition, has for many years enjoyed his writings. Of Mr. Gourlay's qualifications for the work which he has been good enough to undertake, as a labour of love for the League whose operations he has followed for more than a quarter of a century, those who peruse this volume will have ample proof. They must moreover be impressed by two features of his work, viz.: That he displays little sympathy with half-measures, but holds high the standard of consistency, and that he has a special facility for apt-quotation in illustration of his subject.

The scheme of the book, upon which the author has expended the devoted labour of nearly twelve months, is one which must commend itself to the student of Temperance History, embracing as it does contemporary opinion of the periods which mark epochs in the progressive development of our Great Movement. It is inevitable that the National Temperance League should occupy a paramount place in the story so graphically unfolded; it will be a revelation to many connected with the various denominational societies that they owe their existence to the League's wise influence upon their forefathers over forty years ago. The impression which a sympathetic reading of this remarkable book must surely convey is one of profound respect for the organization which has attracted to its support such an array of distinguished talent and consecrated energy.

The preparation of the Indices appended to this biograph has disclosed the fact that the work of the League has engaged the interest and service of a large body of men whose names even are now forgotten by all except a few of the older members. The Deputation work which was carried on by a devoted band of honorary speakers has produced fruit which is seen to-day in various ranks of life. The influence exerted by men like the late Samuel Bowly, G. C. Campbell, and George Howlett has lived. Reference is made to the two first in the following pages, but our memory goes back with vivid recollection to the splendid work Mr. Howlett did upon the platform. Of him it may be said, as of John B. Gough, that he led into the movement many men who have, in far different spheres of life to his own, effected great things for Total Abstinence. An illustration of this is to be found in the present Bishop of Newcastle who became an abstainer, as a

young Norfolk curate, from hearing characteristic speeches from Messrs. Campbell and Howlett. Other men who rendered valuable service as officials of the League were Lawrence Gane, Q.C., M.P., who began his forensic career on the League's platform and ended it as Recorder of Leeds; the Rev. Thomas Phillips, who first induced the late Dr. Temple to preside at a League meeting at Rugby; Mr. William Mollison, who did a remarkable work among sailors in the Port of London; Mr. William Saunders and Mr. Edward Welsh, who both survive, but after lives of much value to the cause are laid aside from active work. The personal equation of these men counted for much in their advocacy, and this is true of nearly all those who have contributed as workers to the success of the specialized efforts recorded in these pages. Indeed the League has always been remarkable for the fact that its supporters have been influenced to contribute chiefly because they have individually approved its methods and operations, rather than because of a desire to sustain a great organization. Its staff has always been small, although its work has been far reaching.

There are two agencies which have been inadequately referred to, and which have done much useful service. The Temperance Choral Society founded by the late James A. Birch, Gentleman of H.M. Chapels Royal, and now ably conducted by Mr. F. Williams, effected quite a revolution in the quality of Temperance musical programmes. The publication of the *National Temperance Mirror* for twenty-two years exerted a powerful influence in the homes of working people in country towns and villages. Many other matters may probably be considered to have received insufficient attention, but both Author and Editor have found too much

material at their disposal! The subject index should prove useful to those who desire quotations for speeches from, not only the fathers but, the present day prophets of the Movement.

When the League came into existence in the year 1856, the Movement was entering upon the stage of experience, from that of experiment which had been its characteristic during the quarter-of-a-century that had passed since the birth of the Total Abstinence Cause. The public mind was beginning to be impressed by the argument presented by the fact that men lived, and carried on their wonted avocations, without the use of alcoholic beverages. In addition to this, the forces of education and science were being generated in the brains of the thoughtful men who had entered the ranks of active Temperance effort, and a new school of the prophets was being founded. Hitherto the chief objective of the Temperance Reformer had been the conversion of the working man; incidentally Christian patriots, whose hearts and imagination had been touched by the power exerted in this direction, had joined the Movement, but the Educated Classes had not yet been greatly affected.

As the influence of the literature of the Movement began more and more to permeate the people, thoughtful men and women in all classes commenced to take an intelligent interest in the question of Total Abstinence, and this, with the growth of medical opinion against anything but the most moderate use of alcohol, greatly encouraged the leaders in the Cause. Much of the interest aroused during the first decade of the League's existence was through the personal effort of the President, Mr. Samuel Bowly, who during his tenure of office

exerted a powerful influence upon the Educated Classes by his Drawing Room addresses, "characterised by persuasiveness and sweet reasonableness," which became a feature of the League's operations throughout the country. The application to the middle and upper classes of this principle of 'conversion by contact,' which had been the method of the Pioneers of the Movement since the Preston days, was materially facilitated by the great awakening in the Churches, in the Naval and Military Services, and particularly in the Medical and Scholastic Professions which had taken place through the influence of the League.

A new era of Temperance progress was inaugurated by the advent of the late Sir Benjamin Ward Richardson, whose research into the nature of alcohol, and its effects upon the mental and physical faculties of man stirred, not only the public mind, but also the interest of the whole Medical Profession. The spirit of antagonistic enquiry thus set up, just when the League was 'coming of age,' marked a departure in the attitude of the profession, as the research undertaken gradually disclosed the soundness of the conclusions come to by the Medical Men who had joined the Movement in its early days, and who had amid much obloquy sought to show the people its scientific basis. The romantic story of this, and of the Educational, side of the League's work, as told in the following pages, shows how much the present position of the Movement is owing to the enlightened policy which directed the efforts of the League to influencing special classes and professions, who in their turn would influence the community at large in a far more effective way than could a specifically Temperance organization.

The evidence thus accruing from the experience, and

by the expressed opinions, of those engaged in varied spheres of public life has been available for the use of the Temperance workers throughout the world and has contributed largely to the success already attained. The moral responsibility resting upon the Christian conscience to take some decided action against the social use of drink has been responded to by the Ministry at large to a most encouraging degree. The position thus taken up has been greatly strengthened by the Scientific evidence which has established the fact that even small repeated doses of alcohol affect the will-power and the moral fibre of the individual, as well as his mental and physical organism. So that to-day the Temperance Reformation is believed by those who have considered its claims to be morally, socially and scientifically sound. But there are, in medical as well as in general circles, numerous men and women who will not accept this view and even argue against it, when opportunity offers, in the public press, thus persistent efforts to educate the people in the fundamental facts of the Question are indicated as the essential factor in our work.

The Temperance Movement has always been many sided. Redemptive efforts have appealed with considerable force to Religious and Social workers, who have found that drink stands in the way of conversion, or even of any desire for a higher standard of material condition. In connexion with Home Mission work the numerical and individual results have been great, but comparatively they have been ineffectual, because the entail has not yet been cut off by the greater success of the Preventive work, which has so devotedly been carried on in School and Band of Hope. The Inebriate Home is supplied with victims from all classes of society ; the number of those from the middle and upper classes is

still very great, and the convictions from the police-courts, especially of women, keep the County Retreats fully occupied. The valuable result from this alienist experience is the encouragement of the Study of Inebriety in its pathological and psychological aspects, and the consequent conviction that it is from the Preventive side that the Temperance Cause will derive its greatest triumphs. The Protective side of the Movement has received the attention of the political Temperance party for the past half-century, and the efforts put forth have contributed to the growth of a public opinion, that the power of the Liquor Traffic over the State must be crippled, which has secured from H.M. Government the promise of a comprehensive and consolidating measure during the session of 1907.

The character of the Modern Temperance Movement differs somewhat from that of fifty, or even of ten, years ago, but the foundation upon which it rests, and now more securely than ever, is the same, viz.: Total abstinence from all that can intoxicate. The aim of the Movement has however somewhat changed. In the early days reclamation from or prevention of drunkenness was the reason for abstinence by those who had no fear for themselves. To-day men ask themselves whether they know they are safe—and abstain from even small doses; others do the same because of a conviction that modern science is right. All social questions are recognised as being bound up with that of Temperance, or it with them, and a growing conviction has been created in Friendly Society and Labour circles and in all remedial agencies in the interests of the democracy, that Total Abstinence is a lever by which the way may be opened to Economic and Industrial progress; and to the advantages of an enlarged citizenship. The National

Conscience is concerned as to the future of the race, and the conclusion is being forced upon responsible men that the warnings of the Medical profession and the Report of the Departmental Committee on Physical Deterioration must be heeded if the Imperial Interests of the Nation are to be conserved.

The wonderful success which has attended the labours of the past, is a guarantee of progress in the future. The results which we who remain look upon to-day are the victories of those who are gone. Our fathers were men of consecrated enthusiasm for a principle of the truth of which they were assured. We who are officially responsible for the work of the League make no claim to have done more than endeavour to maintain the traditions, and follow in the footsteps, of him who for forty years devoted his whole thought and ambition to the promotion of what may fairly be called the greatest reform movement of the Nineteenth Century. That it may be led to a final victory in the redemption of this fair land from the power of alcohol in the Twentieth Century depends upon whether the young men and young women of this generation rise to the height of their responsibility towards the next, or by listening to the Little Englanders who put pleasure and appetite before duty and true self-control, condemn posterity to evils like those which have descended to us from a more or less moderate drinking ancestry whose legitimate excuse of ignorance will not relieve the present generation.

JOHN TURNER RAE.

ERRATA.

For *Sutherland* read *Sunderland*, p. 76, line 6.

For *Easterbrooke* read *Esterbrooke*, pp. 99 and 100.

For *Bayley* read *Bayly*, p. 119, line 18.

For *Dr. Pearce Gould* read *Mr.*, p. 175, line 8.

NATIONAL TEMPERANCE.

The Jubilee Biograph of The National Temperance League.

CHAPTER I.

THE BIRTH AND IMMEDIATE ANCESTRY OF THE LEAGUE.

THE National Temperance League was formed in 1856, by the amalgamation of the National Temperance Society, and the London Temperance League; and its object was defined to be: "The promotion of Temperance by the practice and advocacy of Total Abstinence from all intoxicating beverages." Of these immediate progenitors of our Society it may be explained, that the London Temperance League grew out of a series of special demonstrations held in connection with the Great Exhibition of 1851. During the five years of its existence it convened many important meetings in the Metropolis, and was instrumental in persuading Mr. John B. Gough to pay his first visit to this country, in 1853.

The National Temperance Society was formed in 1842, and had as its immediate predecessor The New British and Foreign Temperance Society, formed in 1836. The word "New" in the title of this latter Society, carries us back to the original British and Foreign Temperance Society, organized in 1831, at a public meeting in Exeter

Hall, presided over by Sir John Webb, Director-General of the Medical Department of the Ordnance, and at which addresses were given by the Bishop of Chester, Dr. Pye Smith, Dr. Edgar, Mr. William Collins, etc. Dr. Bloomfield, Bishop of London, became Patron of this Society, which we are told "was surrounded by a brilliant galaxy of vice-Presidents and committee."

In the course of his address at the inaugural meeting of this Society, Mr. Collins gave an account of how the Society came to be formed. He said—"I came to London, and after trying several weeks I could not get a single person to join me. I left London, and when about fifty miles off, God put it into my heart to turn back and make another attempt. But this second attempt was not more successful than the first, and I again left London and went to Bristol, and succeeded in forming a Society there. This success induced me to return to London and make a third attempt, in which I rejoice to say, that, under the blessing of a kind Providence, I was successful."

Mr. Collins was personally an Abstainer, was a printer in Glasgow, and the right-hand man of the Rev. Dr. Chalmers, then Minister of St. John's Church, Glasgow. He had been very earnest and persevering in his efforts to get the Temperance question taken up in England as it had been in Scotland, and made several journeys to London and other towns in England for the purpose. In another part of his address he puts the question: Who are the most competent to speak on the drink question? and he replies by saying: "Those who abstain. They have the experience of improved health and disappearing ailments, and in face of their testimony what value can be attached to the opinions of those who pertinaciously adhere to the use of intoxicants, and refuse to make a fair and honest experiment of Abstinence?"

Arguing on the maxim, "Prevention is better than cure," he said—"It is this circumstance which imparts to these societies a superiority to other human institutions which are merely remedial of evil. . . . An Infirmary may heal the arm of a drunkard which he has broken by intemperance, but Temperance Societies, by keeping him sober, enable him to escape such a calamity altogether, and thus spare the man the suffering, and you the expense of his recovery. An asylum may restore the reason of a lunatic, of which drunkenness had deprived him, but Temperance Societies, by keeping him sober, not only prevent such a fatal visitation, but save the sufferings of his derangement, and the expense of his restoration."

Following another line of thought he said of Temperance Societies—"By preventing the existence of intemperance, they prevent the sin, the suffering, the expense, and the other evil consequences of intemperance, and furnish a security against their occurrence. If, therefore, to heal the sick, and to instruct the ignorant, be Christian duties, founded on Scriptural authority, then, when Temperance Societies—by preventing these evils, so far as connected with intemperance, from coming into existence at all—confer blessings which institutions that are merely remedial cannot confer, they can never be divested of their claim to the approval of heaven. . . . The only consistent position which the opponents of Temperance Societies can occupy, is to disavow their obligation to do good to man in any form at all."

Here is another passage: "God cannot approve of the habitual use of spirits, when their habitual use is always productive of intemperance, and intemperance is always productive of vice and misery, for this would be subversive of the gracious design

of His own moral administration. But God must approve of the abolition of the use of spirits, for this would destroy the chief source of intemperance, and thus remove one great evil which counteracts His gracious design in promoting the virtue and happiness of man."

At the conclusion of his speech Mr. Collins urged England to "learn wisdom from the follies and failures of Scotland. Our experience on this subject has been highly instructive, and, independently of all reasoning and argument, the numerous experiments which we have made have shut us up to the conviction that Temperance Societies cannot reclaim men from intemperance but on the principle of Total Abstinence. Moderation has again and again been stoutly contended for, and repeatedly tried, but we have never found men reclaimed from drunkenness by moderation, and all Temperance Societies established on this principle did nothing but perpetuate drunkenness."

The British and Foreign Temperance Society was one whose members agreed to abstain from the use of distilled liquors, and when, at the fourth annual meeting of the Society, one of its distinguished members, who had been influenced by the Total Abstinence movement so enthusiastically promulgated from Preston, recommended a Total Abstinence pledge as "an improvement which he hoped they would adopt," his proposal was rejected. The consequence was the formation of the British Teetotal Society, which, the year after, changed its name, and ultimately became the New British and Foreign Temperance Society.

The British and Foreign Temperance Society came to an end in 1850, having been in existence since 1831. Although the Queen was patron of the Society, and the list of Vice-Patrons contained the names of many Bishops

and persons of rank, the obstinacy with which its Committee frowned on Total Abstinence was fatal to the Society being recognised as a power for good in the Temperance Reformation.

In 1839 the New British and Foreign Temperance Society issued a pamphlet containing "Testimonies to the safety and advantages of the change from moderate drinking to Total Abstinence." As justifying this step in advance, without which no progress can be hoped for in the way of securing National sobriety, the testimonies were most cogent and valuable. Our memories in the beginning of the twentieth century will be none the worse for being refreshed by a glimpse or two at what was published for the instruction and warning of the moderate-drinking public sixty-six years ago.

Mr. J. B. Beaumont, surgeon of Bradford, said, in 1838: "He was one of the six first members of the first Temperance Society in England; but he had found the first pledge inefficient, and had adopted that of entire Abstinence. This pledge was practicable. All classes could perform their duties without stimulating liquors."

A highly respected Christian Minister gives this testimony, "I have now tried, for near twelve months, the teetotal principle, and the result is a firm persuasion that nothing but a want of information can withhold any sincere Christian, or any uncorrupted Minister of the Gospel, from joining an Abstinence Society, and advocating, as he has opportunity, its principles. . . I am satisfied that few, if any, will abstain from spirits long together in tempting circumstances, who do not abstain from wine and ale; and that no Societies will ever be able to put down intemperance, to reclaim the drunkard, to save the temperate, or prevent the ruin of the young, but Abstinence Societies."

The Rev. J. Sherman, of Surrey Chapel, said: "It is

now two years and five months since I abstained wholly from intoxicating liquor, and during that entire period, except just at first during the seasoning, I have enjoyed better health, and found myself more able to perform my duties."

The Rev. John Angel James, of Birmingham, said: "He had tried the system for two years; he had gone through much ministerial labour; and he could honestly aver that he never laboured with so much comfort as since he had rigidly adhered to that principle."

The Rev. Mr. Harchard, Vicar of Plymouth, said: "I used to think that I was entitled to something good after the labours of the day, and generally took a stiff glass of brandy and water. I did this as I thought to strengthen me, but I invariably passed a restless night, was always Mondayish, and felt unfit for anything; but since I have given up the brandy and water, I feel as well on Monday morning as I did on Saturday night."

At the World's Convention held in London in 1846, and of which we shall have something to say presently, we find that, leading up to the resolutions it adopted advising Christians to have no complicity with alcoholic drinks, there were strong utterances condemnatory of moderate drinking. Mr. Delavan, of America, wrote: "It is not known by whom the great discovery was made, that drunkenness the world over was produced by moderate drinking. But it was a discovery which produced a new era in the history of the world. For societies were now formed on the principle of entire abstinence from distilled liquors, which were believed to be the chief, if not the only liquors likely to produce intoxication. Experience, however, soon proved what was not generally known before, that *fermented* as well as *distilled* liquors contained alcohol and led to drunkenness. For this vice was found to exist, and to a

lamentable extent, among those who had taken and adhered to the ardent spirit pledge. The brew-house and the cider-press were found to produce the same evils as had been produced by the worm and the still." And he was able joyfully to add, respecting America: "It may be questioned whether a single Society can be found, among a population of twenty millions, organised and in operation on any other principle than that of entire abstinence from all that can intoxicate."

In a paper by the Rev. B. Parsons, of Gloucester, the author of "Anti-Bacchus," and who died in 1855, we read: "While so much attention has been bestowed on the woes attendant on drunkenness, we fear there is another and much larger class of evils inevitably connected with the drinking of alcoholic beverages, which have been to some extent passed over. The history of *moderate drinkers*, as they term themselves, and wished to be termed by others, unfolds to us a very dark and melancholy page, which we cannot neglect without being chargeable with the guilt of refusing to undertake one of the most important branches of our philanthropic enterprise. . . It is next to impossible that the cause of true Temperance should succeed, so long as moderation is allowed to spread its net, and, by its insidious or open opposition, to impede our movements. For it cannot be concealed, indeed concealment is rarely sought, and therefore the statement can give offence to no one, that our most accomplished, most determined, and most successful antagonists are to be found, not in the haunts of the drunkard, but in the ranks of moderation."

The battle of the pledges continued in London as elsewhere, and caused divisions in the Societies. One section of the Temperance party advocated the "long pledge" forbidding, and others the "short pledge" allowing, intoxicating liquors to be bought and given.

At length, in 1842, the then existing Societies dissolved and formed the National Temperance Society, which held its first meeting on 23rd January, 1843.

Shortly after its institution this Society published an address, which quickly passed through six editions, amounting to more than 60,000 copies; it reprinted tracts of the New British and Foreign Society to the number of 450,000; commenced a monthly periodical called the *Temperance Chronicle*, and subsequently memorialized the Government, the House of Commons, and various public bodies on subjects relating to the Temperance of the people. One of the most notable events in its history was the World's Temperance Convention, held in London in 1846, when twenty-five influential representatives were present from the United States, in addition to 277 delegates from various parts of Great Britain and her Colonies. The Convention sat for five days, commencing on 4th August, and on the first three days was presided over by Mr. Samuel Bowly, and on the last two days by Mr. William Cash.

Dr. Dawson Burns, in his Temperance history, describes this Convention as "unlike any other held in any place, and at any time, for it was the first and only deliberative Assembly, in which so many of the earliest Temperance Reformers in America, took counsel with so many of the earliest and foremost promoters of the cause in the British Isles." Mr. Thomas Beggs, the Secretary of the National Temperance Society, read a paper which had been prepared by the Committee, stating the objects of the Convention. A few extracts will throw some light on the Temperance atmosphere in this country at the middle of the last century :

"The inquiries they have made fully satisfy them that there is an immense ignorance still remaining on the evils and causes of the drinking system. They therefore

feel it of the greatest importance that a powerful and permanent machinery should be put in motion to carry among all classes, but more particularly among the higher and wealthier classes, a knowledge of the evil that is wasting the food of the people and pressing heavily upon the condition of their poorer brethren. The drinking-system is laying an inexorable annual tax upon the industry of the country, by the expenditure of its means upon a useless and pernicious beverage. By the disease, crime, and pauperism it produces, it is crippling the National energies. The Temperance Reformation in this country has scarcely ever been fully appreciated, even by its own friends, and has been totally misunderstood by others. Some have supposed that it was merely an association for reclaiming drunkards, whilst others have admitted its usefulness as an inferior instrumentality for good, which they thought it right to recognise by a patronising word of approval, that it was well for the drunkard, but not of sufficient importance for their own adoption. There can be no question that it stands the first in importance amongst the great movements of the day.

"The politician, the educator, the moral reformer, the Christian instructor, all find the intemperance of the people the great barrier to their success. We have want in our streets, wretchedness and vice in our homes, misery stalking abroad in every horrid shape, and with every form of loathsomeness we find strong drink associated; still its use is encouraged by the good, the pious and the benevolent, and the truth cannot be concealed, that it is they who support the drinking system. They give respectability to it by continuing its use. . . The blood of the drunkard is appealing against those who encourage its use, and defend it as an article of diet and symbol of hospitality. . . They regret to say

that the Christian Church still stands aloof from the Temperance question ; this, too, in the face of the most appalling facts, and while they have to make the melancholy confession that religion is declining in the country. . . We would speak kindly, affectionately, but we must speak plainly and honestly ; and believing the Temperance principle must ultimately find its stronghold in the Christian Church, we are solicitous that this question should meet with the thoughtful and earnest consideration of the assembled delegates. It is a matter of immense importance to consider how we can best reach the attention of those who occupy so anomalous a position—followers of the Saviour, but supporters of that which, more than any other cause, produces rebellion against His authority and prevents the extension of His Kingdom.”

In the reported proceedings of the Convention we obtain instructive glimpses of the condition of the Temperance question the world over, for—as only in English-speaking lands was there then visible any agitation against the drink which proves a curse wherever it finds a foothold—the World’s Convention was what it purported to be. And in the address of Mr. Beggs, as in the further proceedings of the Convention, we have a foreshadowing of the question which in our days is becoming crucial, and must become crucial, before the Temperance forces of the country gain the victory they are bent on securing—What is the right attitude of the Christian Church, and of the individual Christian, towards the traffic in alcoholic drinks ?

This subject is one that gave rise to a long and animated discussion at the Convention.

Mr. James Teare, the first teetotal advocate employed by any Temperance Society in this country, said : “ Is the principle of Total Abstinence right or is it wrong ?

If wrong, we have no business here. But if Total Abstinence be right, then the traffic in these poisonous drugs, and the practice of taking them, is wrong. . . There is no half-way house here—no middle or neutral ground. I have no notion that we should truckle to the miserable doctrine of expediency."

Dr. Campbell, the predecessor of the late Dr. Parker, of the City Temple, replied thus to Mr. Teare: "If the principles laid down in his speech are true, then I must go home and excommunicate nine-tenths of my Church for immorality."

To this discussion Mr. James Silk Buckingham, M.P., contributed the following: "I draw a distinction betwixt the seller of these drugs and a wealthy brewer, who, perhaps, lives far away from his brew-house, and has little opportunity of seeing the wretchedness his drink occasions. The seller has the effects of his sales constantly before his eyes. He knows the full extent of the evil the poisons he retails are creating in society. The brewer as well as the retailer is guilty of immorality; the whole traffic is immoral; but the sin of the two men differs in degree. The one has his eyes open, but the brewer is like the ostrich which hides her head in the sand, and says, 'I can see nobody, therefore nobody can see me.'"

But the majority of the Convention were cautious, and resolved not to outrage public opinion by dogmatic assertion, and so the formal resolution adopted was this: "That in view of all the information given to this Convention, our conviction of the immorality of the manufacture and sale and use of intoxicating drinks, as a common beverage, is deepened and strengthened, and we desire loudly to enunciate to the world this strong conviction. Whether men may or may not be prepared to receive this great truth, this Convention is not able to

determine, neither are they anxious on that point. They desire faithfully to do their duty, and to impress upon the consciences of all men who are engaged in the demoralizing practices referred to, that it is their bounden duty to renounce them at once and for ever."

At an earlier stage of the Convention a series of propositions had been adopted, which read thus:—

"That in the opinion of this Convention, as a means of extending the Temperance reformation, the following truths should be spread throughout the world; and that Temperance men and Temperance organizations be exhorted to give them the widest possible extension:—

"That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of men.

"That it is generated by the process of fermentation, and is the same, though existing in different degrees, in cider, wines, and malt liquors, as in distilled spirits.

"That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any clime or any employment.

"That Total Abstinence from it as a beverage, is the only true principle of the Temperance reformation, the only hope for the drunkard and security for others.

"That the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to Government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils by human Governments.

"That the Word of God often prescribes Total Abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak.

“That a voice comes up from every part of the globe, calling upon kings and all who are in authority, upon reflecting and influential men of all classes, upon parents, teachers of youth, medical men, Ministers of religion, and all who love their race, to put forth the hand and stay the plague which is filling our world with woe, and, unless checked, will continue to sweep down thousands of succeeding generations prematurely and wretchedly to eternity.”

The Convention was evidently anxious that some impression should be made on the religious world, and, knowing that the Wesleyan Conference was then in session at Bristol, an address was framed and sent to them. The address is a model of diplomatic caution, showing a tender regard for the then tender susceptibilities of the Christian conscience at the approach of Teetotal heresy. Remembering the emphatic terms of condemnation in which John Wesley spoke of alcoholic drink, and of those who traffic in it, it is marvellous to think that half a century later his followers, carrying on the evangelistic work he inaugurated, and meeting the same obstacles through drink as he encountered, should be so touchy at the suggestion that the Temperance question was one deserving their serious consideration.

Here is how the Convention in London approached the Conference at Bristol: “The attention of the Convention has been particularly directed to the vast importance of obtaining, at least, the candid and kind consideration of all Christian Churches, seeing that the interests of religion and morals, throughout the world, are so essentially connected with the Temperance cause; and that to a far greater extent than can be imagined by those who have not yet taken into their most serious and pious consideration the enormous evils which accrue

to society, not only from what is popularly termed the abuse of intoxicating liquors, but also, that the *fons et origo* of all the evils which afflict society on this head are attributable to the general and even 'moderate' use of such drinks. And that since it has been triumphantly demonstrated, not only that the most perfect health is compatible with the Total Abstinence from all intoxicating liquors, but that the moral, social and religious interests of the community are immensely promoted thereby, the claims of humanity urgently require, not only that there should be no indifference (not to say hostility) to the great cause of Temperance, but that it should receive from Christian Churches, and more especially from all Christian Ministers, the most unequivocal marks of sympathy and support. On this subject, the delicacy of which is only equalled by its importance, the Convention cannot omit to state the feeling which is entertained by all present, of the immense moral power which is wielded by your distinguished and venerable body. Nor can we conceal from you the intense anxiety, and the disappointment which has been felt throughout the Temperance community, on the subject of a feeling which has existed on the part of the Methodist Conference towards the Temperance cause. And in referring to this part of the subject, we feel it our duty to apprise you, that we have reason to believe that more than thirty thousand English teetotallers are at this moment members of the Wesleyan Church, and hence we feel that they have a strong claim upon us to state on their behalf the anxious feeling which is universally entertained by them that, although it is too much to assume that every member of your body shall become identified with us; yet we humbly presume that the time has gone by when the cause of Temperance shall be treated with feeling of disesteem and repudiation; and we now

respectfully and confidently appeal to you on behalf of a cause which has been instrumental, under God, in rescuing from misery and vice thousands of men who are at this moment in the strictest fellowship with Christian Churches, and an honour to the Christian name. Under these feelings and convictions, this Convention expresses a confident hope that you will confer upon the Temperance cause that consideration and support which it so eminently deserves at your hands."

The receipt of the Memorial was formally acknowledged by the Secretary of the Conference, with the assurance that it would receive "due attention." From a newspaper paragraph the Convention got to know that the President of the Conference had stated that the address "came from an assembly of respectable persons, and was worded in a very respectable manner; it was therefore deserving of respectful attention." The President added that "all other Temperance addresses and memorials which he, as President, had received (and they had been very numerous) were very impudent and very tyrannical, and therefore did not merit attention. But this from 'The Convention' merited respectful treatment from the Conference."

Closely connected with the subject of drink as an obstacle to the spread of the Gospel at home, is its antagonistic influence, and especially its power as a cause of backsliding, in missionary work abroad. In the middle of last century there was a bitter cry from India, of which echoes were heard at the World's Convention. Archdeacon Jeffreys, of Bombay, wrote of the converts to Christianity: "On receiving them into the 'Christian Caste,' if the Missionary does not exhort them to continue in the SAME principles of pure Temperance in which they have been educated from their youth, and set the *same* example in his own person; if he

once loosens the cord or puts the stumbling-block before their 'weak consciences,' by even the SIGHT of intoxicating drinks upon his own table, a flood of intemperance, with all its crimes, will come in upon the infant Church, and spread over India; and all our Missionary efforts will end (on the whole) as a curse, and not a blessing to this country."

Mr. F. D. N. Ward, of the South Indian Temperance Union, wrote: "Please do what you can on behalf of India. Assure the friends that the natives have to an alarming extent adopted the Christian habit of drinking." And the Rev. W. Morton, an Indian Missionary, who had laboured there 29 years, was present at the Convention and said: "Intemperance had so increased within the last ten or twelve years that he was amazed, and could scarcely credit that he was in the same country where he was twenty years before. The Missionaries sent out from England wanted enlightenment on the claims of the Temperance reformation. There were about thirty ministers and Missionaries in Calcutta; and out of that number there were only four, including Dr. Duff, of the Free Church of Scotland, and himself, who had laboured to promote the teetotal cause; but they were looked down upon by their friends, not because their friends were not interested in the amelioration of the physical, moral, and spiritual state of India, but because they wanted information. During the years he laboured in India, he was ignorant of the existence of a teetotal community in Great Britain."

The Rev. E. N. Kirk, of Boston, spoke of Missionaries using strong drink, and then thinking people looked on and said "These men have brought us the Christianity which they tell us will give us a hope of Heaven, but it begins by making a hell upon earth."

Among those attending the Convention was Elihu Burritt, the learned blacksmith, and he wrote an introduction to the printed report of the Convention proceedings, from which a few extracts are worth reading. Referring to missions by British and American Christian Churches, he says: "But, as 'when the sons of God came together, Satan came also with them,' so one sweeping fiery curse had followed in the wake of Christian Missions and Christian commerce. Where the elevating and saving spirit of the Gospel reached thousands of the poor pagans with its life-giving influence, the spirit of intemperance, malignant ghost of the bottomless pit, before unknown to them, slew its tens of thousands, and involved whole nations in a maelstrom of crime and misery. The very ships that bore the missionaries and messengers of salvation to heathen lands had been often freighted with intoxicating liquors, which, like some of the plagues unvialled in the Apocalypse, were let loose to drown in their burning deluge every grain of Christianity before it could germinate in the heart of the half-enlightened heathen. No race that ever peopled the earth had done more to propagate the vice and aggravate the ruin of intemperance, than the English race. If they had sown the wind, they had reaped the whirlwind in sweeping simooms of vengeance. Among the first articles of export produced by the first ship-load of enslaved Africans in America, was the raw material of rum. It seems an evident dispensation of Divine Justice, that the first product of the slave's labour should conceal a curse that should 'bite like a serpent, and sting like an adder' those who enslaved him. From that moment rum—the product of slave labour—became the circulating medium of all human flesh markets, the currency which, above all the lucre in Mammon's purse, would buy of African fathers

and mothers their own offspring when they would scarcely sell a kid for gold."

It is evident from all this that, abroad as well as at home, in the middle of last century, the great need was enlightenment—an educational propaganda—that would inform the intellect and reach the conscience, if the most disastrous results to the mission field were to be avoided. And who dare say that the same need does not exist to-day?

The year following the Convention was the year of the potato famine in Ireland, and a period of great distress throughout the whole country. The National Temperance Society issued a public address showing the waste of good and nutritious food in the manufacture of poisonous alcoholic beverages, and petitioned Parliament to put an end to a policy so injurious to the best interests of the community. The work of the Society was carried on as vigorously as the decreasing funds permitted, and in 1850 it did good work by a Memorial to the Elder Brethren of Trinity House on behalf of the Ballast Heavers on the Thames, who, by this intervention, came to be relieved from their bondage to the publicans in the matter of finding employment.

During 1852 the London Temperance League arranged for a thousand free lectures to be delivered in twenty Counties; and it also circulated 3,000 copies of a Petition to Parliament praying that an enquiry might be made into the evils of intemperance, and that steps might be taken to remedy them. In the following year it made arrangements for Mr. John B. Gough to visit this country, and he did so, and had a most successful mission.

The birth of the National Temperance League is thus chronicled in the first Annual Report: "Early in the spring of 1856, a basis of amalgamation was considered and approved by the Committees of the National

Temperance Society and the London Temperance League. For the last time, therefore, separate anniversary meetings of each Society were held in the month of May. Those of the London League embraced a members' meeting on the 9th of that month, the annual sermon, delivered by the Rev. W. W. Robinson, A.M., in St. Clement Danes Church, Strand, on the 11th, and the Exeter Hall demonstration on Tuesday, the 13th, Sir W. C. Trevelyan, Bart. in the chair. The National Society succeeded in procuring the delivery of thirteen discourses from May 11th to June 1st; a breakfast and business meeting was held on the 22nd, and on the evening of that day the Exeter Hall gathering was presided over by F. Crossley, Esq., M.P. All these public proceedings were of a cheering description, and the members of both Associations unanimously ratified the union which the respective committees had arranged."

Although the date of the League's birth has been currently given as the 1st of June, 1856, the fact that the Societies into whose heritage it entered, and whose work it took over, ceased to exist on the 22nd May, makes that really the date of its birth. One passage from the first Report of the League, detailing its operations to the 31st December, 1856, illustrates the spirit and the hopes with which the new Society entered upon its important task :

"Science, the interpreter of Nature's laws, has confirmed the teachings of experience, that inebriating fluids were never designed by the author of nature as a beverage for man. Humanity prompts to the employment of the most practical and effective means for the eradication of the leprosy of drunkenness. And religion in the spirit it breathes, the principles it proclaims, and the positive duties it prescribes, ever smiles on efforts so wisely and simply ordered for the deliverance of the world from a

vice so degrading and destructive. Let religion have her perfect work, and the drinking system in all its parts must be swept away ; and soon may the period arrive when all its professors, acting under its holy influences, shall be arrayed in opposition to the manufacture, the sale, and the consumption of alcoholic drinks."

This passage shows an ample knowledge and full appreciation of what the past had taught the world on the subject of alcoholic drinks ; and it also shows a strong faith in the possibilities of the future—when the truth, then influencing the minds and lives of only a minority, would become generally operative, and the religious world, at first so hostile, (and at that time indifferent where not hostile), would "have her perfect work, and the drinking system, in all its parts, be swept away." It need hardly be said that the amalgamation which resulted in the formation of the National Temperance League secured for the new organization what was best in energy and effort of the two Societies that then ceased to exist, and work was begun with fresh enthusiasm.

But no notice of the immediate progenitors of the League would be complete which did not single out, and give a prominent place to, the name of William Tweedie, as the foster-father of the Temperance movement in the Metropolis. He was by birth a Scotchman, from his early years an enthusiastic Temperance worker, and came to London in 1848. In a sketch of his career, penned when he died, in 1874, by Mr. Robert Rae, who was for so many years the honoured secretary of the League, we read : "Mr. Tweedie had for some time cherished the conviction that he could more effectually aid the movement by literature than by lectures ; and hence, in 1848, with a deep sense of the importance and responsibility of his mission, he came to London for the

purpose of establishing a depôt for the sale of Temperance publications, his chief object being to provide a place where friends of the cause and the trade might obtain copies of all tracts, books and periodicals issued in connection with the movement. . . In 1851 he opened the establishment in 337, Strand, which has ever since been a central rallying point for Temperance men in all parts of the kingdom. Here Mr. Tweedie largely extended his connection as publisher, and from that time many books, pamphlets, magazines, and newspapers were sent forth to the public with the stamp of his honoured and well-known name. . . It would occupy too much space to enumerate the Temperance publications which have emanated from Mr. Tweedie's establishment during the last twenty years, but there are two which deserve to be specially mentioned, not only on account of their intrinsic value, but also because of the powerful and far-reaching influence they have exerted upon the enterprise which they were intended to represent. The first of these is the *Temperance Year Book of Facts and Statistics*, which was commenced at the beginning of 1856. . . The other is the *Weekly Record* of the Temperance movement, commenced 5th April, 1856. . . The key note of the *Weekly Record* was well struck by the venerable Joseph Livesey, whose article on "The true foundation of the Temperance Cause," asserting that the evil was in the drink, and that drinking, rather than drunkenness, should be the object of attack, has been one of the leading principles of the *Record* from that day till this. . . Mr. Tweedie's Temperance efforts were not confined to the limits of his business establishment. He was not long in finding his way to the platforms of the Metropolitan Societies, where he was always a favourite speaker. He was also soon engaged in special efforts, some of them suggested and originated by himself, for

the extension of the cause, and in 1851 he was a member of the committee that arranged for a series of demonstrations in connection with the great Exhibition of that year. These meetings resulted in the formation of the London Temperance League, of which he was one of the honorary secretaries from its commencement, labouring with unceasing energy and perseverance, along with a body of active and spirited colleagues; and when the National Temperance League was formed he was appointed to the honorary secretaryship of the new Society, and was ever after one of its most able, active, and judicious friends. . . The League would certainly not have been what it is but for Mr. Tweedie."

It will thus be seen that the League had a praiseworthy ancestry, the remembrance of whose efforts should be an ever-present stimulus to continued and increased zeal in the good cause. But in order to fully realise the responsibilities of the heritage to which the League succeeded in 1856, a glance must be given at the Temperance movements throughout the English-speaking world that preceded the organization of the London Societies whose amalgamation resulted in the formation of the League. And our eyes must first be directed to the United States of America.

CHAPTER II.

THE TEMPERANCE INFLUENCES AT WORK BEFORE 1856.

IN order to understand and appreciate the influences bearing on National sobriety which were in operation in 1856, we must glance at the isolated and organised efforts that had been made in the direction of Temperance both in this country and America, and, as stated at the close of last chapter, we begin with America.

Two years before the Declaration of Independence in 1776, the leading men of the colonies that were so soon to become the United States, realising the evils of the drinking customs then prevalent there as in England, and the importance of having sober men to watch over their destinies in the troublous times that were then imminent, turned their attention to this matter, and at their first Congress resolved: "That it be recommended to the several legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling by which the most extensive evils are likely to be derived if not quickly prevented."

In the spirit of that resolution, but only after the lapse of over half a century, the Congressional Temperance Society was organized (February 26th, 1833) and consisted of one hundred members of the Senate and House of Representatives.

The object of the Society was "to discountenance, by example and by kind moral influence, the use of ardent spirits and the traffic in it throughout the community," and on this basis the Society continued its work for nine years; but owing to the advance of public feeling on the subject, and in consequence of the proved inadequacy of the Pledge in the case of one member of the Society, in 1842 a new Constitution was adopted, and the Society named "The Congressional Total Abstinence Society."

The membership of this Society, being confined to Congressmen, is constantly changing, varying much in the numbers as well as the personality of the members; but at the Chicago Congress of 1893 it was reported as having all through "borne aloft the white banner of Total Abstinence, and given the witness fearlessly; watched all measures before the National Legislature bearing upon Temperance and other moral reforms; combated in every possible way the most colossal infernity of modern times, and will continue, we trust, to stand for those great principles that are most enlightened, philanthropic, statesmanlike, Christian, and vital, and without which the Republic must perish."

There seems to be no doubt that at the time of the Declaration of Independence excessive indulgence in alcoholic drinks was very prevalent in America. A recent writer, in noting the fact, says: "It was not that Americans had lower tastes or less self-control. They simply had more liberty to make liquor, and more money to buy it than any other nation. Drunkenness, strangely enough, was one of the accompaniments of the sudden freedom and prosperity that followed the Revolutionary War." But a movement in favour of Temperance, which then meant only abstention from the use of distilled liquors, was greatly helped by the labours of Dr. Rush, who published a series of discourses on the injurious

effects of alcoholic drinks, and so aroused attention to the subject that in 1790 a declaration was made by medical men in which they said: "A great portion of the most obstinate, painful and mortal disorders which afflict the human body are produced by distilled spirits, which are not only destructive to health and life, but impair the mind. The use of these drinks is wholly unnecessary, either to fortify the body against heat or cold, or to render labour more easy or more productive."

Four years later Dr. Rush issued his "Medical enquiries into the effect of ardent spirits upon the body and mind," and it was said of him that "At that early day he flung to the breeze the flag of Total Abstinence as the only one under which a successful rally could be made against the foe of intemperance." It is hardly needful to say that at that time Dr. Rush stood almost alone in the advocacy of Total Abstinence, for the belief among Temperance reformers was general, that if spirit drinking could be put an end to, the drinking of fermented liquors would prove innocuous.

The first Temperance Society of which we have any record was formed in 1808, in a small town called Moreau, county of Saratoga, State of New York. In March of that year, Dr. B. J. Clark, of Moreau, on a dark and cloudy evening, rode three miles through the deep mud of a clay road to the house of his Minister, the Rev. Lebbeus Armstrong, and on entering the house, and before sitting down, said: "Mr. Armstrong, I have come to see you on important business," and then, lifting up both his hands, he added: "We shall become a community of drunkards in this town, unless something is done to arrest the progress of intemperance." On the 30th April following a Temperance Society was organized in a schoolhouse near Dr. Clark's door, the membership numbering forty-three. They were all

males, and for many years no female joined the Society. Article four of the Society's constitution reads: "No member shall drink rum, gin, whisky, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease; also excepting wine at public dinners, under penalty of twenty-five cents.; provided that this article shall not infringe on any religious ordnance. No member shall offer any of the said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offence."

At a meeting of an ecclesiastical body, called the General Association of Massachusetts Proper, in 1811, a committee was appointed to draught the constitution of a Society whose object should be "To check the progress of intemperance, viewed by the Association as a growing evil." Such a Society was accordingly formed, and held its first meeting in 1813. And here it may be remarked that in America the Ministers of the Gospel took the lead in the advocacy of Total Abstinence by example and precept; while in this country, as a rule, they preached against it, and did much to deter others from adopting it.

While on this subject we might add that in a pamphlet embracing a brief history of intemperance in the United States, published in 1848, we read: "We could give the names of more than thirty clergymen in the circle of our acquaintance who did become publicly known as drunkards; and of these four were Bishops in the Protestant Episcopal Church; three had been Moderators of the General Assembly of the Presbyterian Church; and ten were distinguished as Doctors in Divinity."

The most important of the pioneers of Temperance reform in America was Dr. Lyman Beecher, "the illustrious sire of illustrious children," as the Rev. Dr.

Cuyler described him at the Chicago Congress in 1893. In the same Congress paper we read of him that: "While preaching in Litchfield in 1812, he brought a report before the Connecticut Congregational Association, in which he boldly took the novel and radical ground that all ministers should preach against the drinking customs, that all Church-members should abstain from using, or selling, or buying intoxicants; that farmers exclude liquors from their fields, and parents from their families, and that Temperance Societies should be organized in every community. 'That,' said Beecher, 'was the most important paper I ever wrote.'

"Yet another event was required to arouse the public conscience. Riding one day with a friend through Bantam, near Litchfield, my friend pointed to a stone farmhouse and said to me, 'In that house lived the man whose drunkenness impelled Lyman Beecher to deliver the immortal *Six Sermons on Temperance*.' They were tremendous shots heard round the world. Massive arguments, illuminated by vivid illustration, and made red-hot by holy emotion—those six discourses remain to this day the most splendid single contribution to the Temperance literature of Christendom."

These sermons were preached in 1826, and in the same year, in the City of Boston, the American Temperance Union was formed. A few years after came into being the New York Temperance Society, mainly through the influence of the Hon. Edward Cornelius Delavan, a rich retired merchant of the City of Albany. In early life Mr. Delavan had been a wine merchant. He gave up all connection with the liquor trade in 1828 and devoted the money he had acquired in it to an unrelenting warfare against it. He began by taking from his own cellars the choicest wines, and conscientiously "pouring them into the mouth of mother earth for destruction, that they

might not be quaffed by wine-bibbers for their destruction." History tells us that his familiarity with the "tricks of the trade" made him a hard enemy for liquor traders to contend with. He believed in the power of the Press, and spent large sums in the circulation of Temperance journals and anatomical plates, showing the ravages of alcoholism on the human organism.

At a National Convention of the "American Temperance Union," held at Saratoga Springs, in August, 1835, the Total Abstinence pledge was adopted, and "gave a new zest to every pulsation of the universal system of Temperance reform." A few years after, on the last Monday in October, 1843, the parent Temperance Society at Moreau, called a special meeting of the surviving pioneers, and on the motion of Dr. B. J. Clark, who had initiated the Society, the constitution of April, 1808, was amended by adopting the pledge of Total Abstinence from all that can intoxicate.

In 1840, what is known as the Washingtonian movement commenced in Baltimore, no doubt as a consequence of the Temperance teaching which had been more or less diffused through the agency of the Societies which had been formed in all parts of the Union. In a New York pamphlet in vindication of the "Sons of Temperance," published in 1848, we read ;

"On the 2nd April, 1840, six intemperate men, without any previous concert or purpose to do good, met at Chase's tavern, in Liberty Street, Baltimore, Maryland. After drinking as they had been accustomed to do at this place of resort, they appointed a Committee of their number to go and hear a Temperance Lecture which had been advertised for that evening, and bring back to the tavern a true report. The Committee went, heard the lecture, returned to their companions and reported in favour of quitting their cups. A free discussion followed,

in which the tavern keeper took part, and he denounced the teetotalers as enthusiasts, hypocrites and fools. He ridiculed the proposition of his drinking customers that they should unite in a Total Abstinence Association. Some of them resented his impertinent interference, and assured him that his bar should receive no more gain from their custom. The result was that the six drunkards solemnly bound themselves to one another by their word of honour that they would wholly and for ever abstain from all intoxicating beverages. Thus was formed the first, the parent, Washington Society.

"Having banded themselves together by their mutual pledge, they sought out all the drunkards they could find in the taverns, the oyster-cellars, the streets, and even the gutters of the City of Baltimore, and entreated them to join their fraternity. The Washingtonians actually washed the filthy, clothed the naked, fed the hungry, and provided lodging for the houseless inebriate who would agree to their plan of reformation."

Mr. Henry Clapp, Jun., the delegate representing the Washingtonians at the World's Temperance Convention held in London in 1846, after stating the origin of the movement said: "The movement which began in a lower room at Baltimore, has been the means of reclaiming no less than 150,000 confirmed drunkards."

The Rev. T. L. Cuyler, at the Chicago Congress, said: "The greatest single result of this movement was the conversion of John B. Gough from an obscure and wretched young sot into the most brilliant, popular and effective advocate of our cause that the world has yet seen."

Mr. Herbert N. Casson, in *Munsey's Magazine* for August, 1905, referring to the six toppers who so suddenly became abstainers, wrote: "One year from that night these six men rode on horseback at the head of a

thousand reformed drunkards through the streets of Baltimore. All six became lecturers and organisers. They went from town to town telling nothing but their own simple life stories. After several years of tremendous enthusiasm, however, the movement went down as suddenly as it had come up."

Then came the era of John B. Gough, whose work in England will come to be noticed in a subsequent chapter ; and about the middle of the century American Temperance reformers commenced that fight for prohibition, which the energy and earnestness of Neal Dow secured for Maine, which has been more or less tentatively adopted in other States, and which has given rise to the interminable controversy on the question : Does Prohibition prohibit ?

The drinking customs and their evil consequences, from which the Temperance reformation was designed to rescue their victims, were largely based upon, and largely supported by, the social instinct common to humanity. And so, when the pledge of Abstinence withdrew men from the drinking resorts where they had been accustomed to meet and commune with their fellows, a blank was found in their lives which often proved powerful enough to draw them back to the haunts and habits they had abandoned.

In order to prevent this, in the latter part of September, 1842, two brothers named Oliver, who had been active Washingtonians in New York, asked themselves whether "an organization could not be formed which would effectually shield its members from the evils of intemperance, afford mutual assistance in seasons of distress, and protect and elevate their character as men ?" Other Washingtonians joined the two brothers, and the result of their deliberations was the formation of the "New York No. 1, Division of the Sons of Temperance."

As reported to the Chicago Congress of 1893, the promoters of the Sons of Temperance had three distinct objects in view: (1) Self protection from the evils of intemperance by adhering to the principle and practice of Total Abstinence from the use of all intoxicating beverages; (2) Copying freely from all existing secret societies, they purposed to afford mutual assistance to each other in case of sickness; (3) Self culture by elevating their character as men and the better qualifying themselves for their duties as American citizens."

The weekly meetings, the ritual of the Order, and the regalia, were all designed to develop and keep active and fruitful "the love we are to cherish, the purity we are to maintain, and the fidelity we are to observe in our intercourse with each other and with our fellow-men." From the small beginning in 1842, with sixteen members, the Order had increased to a membership of 230,000 in 1850.

In taking leave of America at the point where the battle for prohibition begins, it is well we should have some idea of how the subject presented itself to the earnest workers who then appealed to the law for help. In an essay by the Rev. H. D. Kitchel, of New York, we read: "Shielded behind the ramparts of law and custom, the traffic is proof against all those weapons which we have found effectual in other directions. The whole artillery of moral suasion glances from it as a powerless impertinence, harmless as the pattering of hail on a rock. The strong arm of the law alone can reach it. . . . Our legal permissions equal its larger desires. Thus, by our liberal allowance of the traffic, we feed with one hand the fires we are striving to quench with the other. We create, by our permitted system of operations, the appetites and misery, and poverty and wickedness which by another scheme of efforts we labour

to correct. As citizens we permit the traffic ; by our forbearance the fatal enginery of corruption and ruin is still briskly at work ; the cup is proffered to men's lips with all the sanction of public authority ; this we permit, and then as friends of Temperance we turn and bewail the legitimate fruit of our doings—the woe, and beggary, and crime that flow from causes operating by our permission !

“ We have pampered this traffic with our sanctions till it has waxed fat and kicks at all restrictions. It devours its victims at noonday, and sows the land with thriftlessness and immorality, violence and crime, and pauses from its banquetings on broken hearts, and ruined hopes, and fallen character, only to tell us with a front of brass that we have no remedy !

“ Let us look at the rumseller that we may know with whom we have to deal. He is a man selling for gain what he knows to be worthless and pernicious, good for none, dangerous to all, deadly to many. He has looked in the face the sure consequences of his course, and, if he can but make gain of it, is prepared to corrupt the souls, embitter the lives, and blast the prosperity of an indefinite number of his fellow creatures.”

Echoes of the Temperance reform that had begun in the United States as early as 1808, and had taken more definite shape in 1826, had reached this country ; and almost simultaneously in Ireland and Scotland there rose up men of mark who urged on their countrymen, and on the English, the necessity of doing something to stay the scourge of intemperance. Ireland is credited with having preceded Scotland in this good work.

At a C.E.T.S. meeting at Streatham, held in December, 1904, Dr. W. Grimshaw Bigger said : “ I feel a personal interest in the beginning of the Temperance movement, as my own grandfather, Dr. Edgar, was the



Russell,]

London.]

THE RIGHT HON. & MOST REVD. FREDERICK TEMPLE, D.D.,
LORD ARCHBISHOP OF CANTERBURY,

PRESIDENT, 1884-1903.

first person in the United Kingdom to publicly advocate abstinence from ardent spirits, in a letter written to the Belfast papers. Having his eyes opened to the enormity of the evil caused by strong drink, his first step was to open his parlour window and pour out the contents of a gallon jar of old malt whisky. A few days after he wrote a strong letter to the papers, but the editor of one of them refused to publish it, as he thought the writer had gone mad. It was, however, published in the *Belfast Newsletter*, on August 14th, 1829, and from it was copied into other papers all over the country, and produced a profound impression ; the immediate outcome of which was the formation of the first Temperance Society.

“Such was the state of society, however, that the movement met with the greatest opposition, and the use of a church for a Temperance Sermon was refused. With considerable reluctance the Methodists consented to give Dr. Edgar the use of their meeting-house, and the first Temperance sermon was delivered by him in October, 1829. It was not long before the report of the movement crossed the Channel, and was warmly taken up in Greenock and Glasgow, and my grandfather addressed meetings in the latter place.”

From another source we learn that the first Temperance Society formed in the United Kingdom was organized at New Ross, Ireland, in July, 1829, at the instance of the Rev. G. W. Carr. At the same time another was formed at Belfast, and soon after Societies sprang up in other parts of Ireland, which at the close of the year reported an aggregate membership of 12,000.

But the most important development in Ireland was that which took place under the inspiration of Father Mathew, of whose work and its results we have an epitome in a little book entitled “Facts and Phases of

the Temperance Enterprise," published in 1854 by that most effective pioneer of the Total Abstinence movement in the Metropolis, Mr. William Tweedie. We there read that on April 10th, 1838, "The Pledge had been taken from William Martin, a member of the Society of Friends, by the Rev. Theobald Mathew, a Franciscan Friar. Being one of the most benevolent of men, his heart mused and burned over the self-imposed miseries of his country, and having toiled in Cork for some months he found his sphere enlarging and himself enrolled high among the company of the world's chief benefactors and reformers. Walking in the footsteps of the Holy One, he was unwearied in his work, labouring through the autumn of 1839, the whole of 1840, and into 1841, until millions of persons had taken the Pledge of Abstinence from whisky and all alcoholic drinks. Such a movement—so immense and protracted, involving self-denial and a high moral purpose—had never before been witnessed. The consequences were immediate and glorious. The consumption of ardent spirits fell from twelve millions of gallons in 1834 to six millions in 1841; and crime sank in a still greater proportion. The heaviest offences, which in 1837 stood at 12,096, stood in 1840 as 773; Judges held maiden assizes; and even the fairs of the kingdom became as noted for sobriety and order as they had immemorially been for intemperance and outrage.

"Towards the end of 1846 Father Mathew was prevented continuing his visitations through the pecuniary sacrifices he had made in preceding years; but the conjecture that there would be an alarming collapse of the movement was not fulfilled. In 1842 the consumption of spirits sank to five million gallons, and crime declined in a yet further proportion. After the *minimum* consumption had been reached a gradual rise succeeded;

but in 1846 this was scarcely more than half (and in 1853 two-thirds) what it had been in 1837."

Almost simultaneously with the movement in Ireland came the movement in Scotland, initiated by Mr. John Dunlop, of Greenock, over whose remains in Paddington cemetery, on the 2nd of August, last year, a Temperance Memorial, promoted by Dr. Dawson Burns, was unveiled by Alderman and Sheriff, Sir T. Vezey Strong, J.P., in the presence of a large gathering of representative Temperance reformers. The Sheriff could truly say of Mr. Dunlop, that he was: "One of the early Temperance worthies, to whom, in company with all those who fought and won the early bloodless battles of our movement, the whole world in general, and the Temperance cause in particular, owes an infinite debt of gratitude." And, in eulogizing Dr. Dawson Burns, he rightly characterised our Temperance crusade as "a crusade which still seeks, as it has ever sought, to discharge the great duty, and to enjoy the lofty privilege, of promoting that highest earthly mission in which our common humanity is permitted to engage: 'Glory to God in the highest, and on earth peace and goodwill to man.'"

And here may be added the following passage from a brief "memorial sketch" of Mr. Dunlop, by Dr. Dawson Burns, distributed to the friends who attended the ceremony of 2nd August, 1905. The sketch, he wrote, was designed "to convey to the reader some idea of the brave and modest man, who, in response to a Divine monition, stepped out of private life to perform an almost incomparable service for the sake of the God he worshipped and the country he loved. The autobiographical memoranda he has left show that every step in his early Temperance career was watered by tears of sorrow for suffering men, women and children, and that nothing but the consciousness of a solemn duty imposed

by a Divine hand, could have enabled him to press onwards amid the frowns of saints and flaunts of sinners. But he lived gloriously, and his memory is blessed."

Mr. Dunlop recognised the social instincts of his countrymen, and the potency of these instincts for good or evil; and with a sorrowful heart he saw that in the matter of alcoholic drink they were potent for immeasurable evil. The custom of drinking at social gatherings forbade that any one at these meetings should abstain from drinking. Among working men, customs which had the force of law, required the drinking of intoxicating liquors on pain of forfeiting, not only friendship, but the right to live in peace, and exempt from a system of persecution that made life intolerable. And he saw that to counteract the influence and destroy the power of these evil customs, the social instinct must be appealed to and brought into action for the promotion of a policy that would give abstainers the right to live in peace and comfort. And so he laboured to form Societies for the protection and strengthening of the units whom he induced to embrace the doctrines he advocated.

When he spoke to clerical friends on the subject they treated the matter with indifference, at times with a sort of cynical pity that a man, otherwise so sensible, should have become the victim of so impracticable a delusion. When at length he so far prevailed as to get a small audience together in Glasgow to hear what he had to say on the subject, it was a cleric who moved thanks for his address, and at the same time said that a Temperance Society would never work in Scotland.

This was intended to be the end of the matter; but one gentleman present was sympathetic, and that was Mr. William Collins, the publisher, referred to in the previous chapter. He joined with Mr. Dunlop in the crusade he had initiated, and of course the first town in which they

succeeded in forming a Society was Glasgow, where the "West of Scotland Temperance Society" was formed on the 12th November, 1829. Soon after this, one was formed at Edinburgh; and so rapidly did the movement spread that by the end of the year there were a hundred Societies in Scotland, with an aggregate of 15,000 members.

But Mr. Dunlop was not only active and zealous in forming Societies, he devoted an immense amount of time and labour to fathoming and laying bare the drinking usages of Scotland, which enslaved so cruelly all classes of the people. A contemporary notice of his work, which we find in the *Greenock Intelligencer*, reads: "We believe that the good Mr. Dunlop has done by promoting the organization of Abstinence Associations is trifling when compared with that which he will effect by his present efforts to direct the public attention to the hitherto neglected, but exceedingly important subject of the drinking usages of Scotland." There is no doubt this is true, for in attacking drinking usages Mr. Dunlop placed his finger on the sore that primarily required to be healed.

In his first essay on this subject, published in 1829, he writes: "Much of the inebriation that prevails commences in course of certain etiquettes, courtesies, and signs of hospitality, which are considered as quite imperative. Although courtesy and hospitality ought not to be violated, yet the outward expression of these, in certain cases, can and ought to be changed."

In prosecution of his self-imposed mission against drinking usages he visited Ireland and England, and in the face of immense difficulty, from the opposition of the interested, and at the cost of much time and labour, he unearthed the drinking customs of these countries, as tyrannous as those of Scotland, and was at length

enabled to publish, in 1839, a treatise of which the title page reads thus: "The philosophy of artificial and compulsory drinking usage in Great Britain and Ireland; containing the characteristic, and exclusively national, convivial laws of British Society; with the peculiar compulsory festal customs of ninety-eight trades and occupations in the three Kingdoms; comprehending about three hundred different usages."

In the preface to this volume Mr. Dunlop notes, as showing the necessity and importance of the enquiry to which he had devoted so much time and labour, that: "Most countries have, on the whole, only one general motive to use liquor, viz., natural thirst, or desire for it; but in Great Britain there exists a large plurality of motives, derived from etiquette and rule. . . . There has been constituted with us a conventional and artificial connection between liquor and courtesy and business; and this unnatural conjunction is not, as in some other places, occasional, but nearly universal."

In the days of the World's Convention of 1846, the Rev. Dr. S. H. Cox, of Brooklyn, spoke of the "perverted hospitality" he found in this country, and in justifying his liberty to abstain from alcoholic drinks humorously said: "Dear gentlemen, what hurt will it do me to drink this water? Our father, Adam, had nothing better for his wedding day; and before the earth was cursed, or sin had entered it, Paradise produced nothing better than this pure element. It was the drink of Adam and Eve when the morning stars sang together and the Sons of God shouted for joy."

And to the same period belongs this appeal, the need for which still exists: "Few things seem to put otherwise grave and sober men in a more ridiculous or false position, than that of uproariously responding, with glasses in hand, to any toast or sentiment which happens

to be announced to the company. Surely improvement will not leave this relic of a barbaric age untouched in its course."

Mr. Dunlop also interested himself in the conversion of medical men to the views he held, and as a result of the initiative he took in this matter we have the Declaration of about two thousand medical men, issued in 1847, in which it is stated "that total and universal abstinence from intoxicating drinks of all kinds would greatly conduce to the health, the happiness, and prosperity of the human race."

On the 14th of June, 1830, a Temperance Society was formed at Bradford, the first in England, on the initiative of a gentleman who had been at one of the meetings in Glasgow; and on the 29th of June, 1831, as we have already said, the "British and Foreign Temperance Society" was formed in London. In many towns in England Temperance Societies were formed, notably at Preston, where the "seven men of Preston" gave an impetus to the Total Abstinence Pledge that soon spread far and wide a conviction of its necessity and excellence. It has been said, indeed, that from the Teetotal Pledge adopted at Preston "that impulse was communicated which re-formed, and by re-forming revived and re-invigorated the Temperance Reformation."

The Total Abstinence pledge was the third in succession which had been adopted by Temperance reformers. The first was a pledge forbidding the use of distilled, but sanctioning the use of fermented liquors; the second, called the "short pledge," required personal abstinence, but permitted the buying and offering of intoxicants to others; the third, called the "long pledge" was one forbidding any complicity with alcoholic drink, either as a beverage for personal use, or as a means of showing hospitality to friends.

Years after, Mr. Joseph Livesey, referring to the subject of the pledges, said: The Temperance Reformers of the present day have no idea of the conflict that was kept up on this subject. To forbid wine and beer was declared an innovation upon both English and American orthodoxy. I, with many others, felt that there was no safety for our members without this, and we determined to bring about the change. One Thursday (August 23rd, 1832), John King was passing my shop and I invited him in. After discussing this question, upon which we were both agreed, I asked him if he would sign a Pledge of Total Abstinence, to which he consented. I then went to my desk and wrote one out (the precise words of which I don't remember). He came up to the desk, and I said, 'Thee sign it first.' He did so, and I signed it after."

He then tells of a special meeting of his Temperance friends held in the "cockpit" on the 1st September, when the relative merits of Moderation and Total Abstinence were discussed very earnestly, and seven of those present resolved to sign the new Pledge, the form adopted being as follows:—"We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicines." This was the first Total Abstinence Pledge signed in England.

The dispute about Pledges continued for some time, in Preston and elsewhere, but at the third annual meeting of the Preston Society (in 1835) the Pledge that allowed moderate drinking was thrown over, and Total Abstinence became the only Pledge the Society recognised. It was during the battle of the pledges that Dickie Turner, an enthusiast for abstinence, in his desire to emphasize the totality of the abstinence he advocated, said it should be "Te-te-tee-total," and thus gave the Temperance world the expressive word "Teetotal."

On the subject of Pledges we read in "Facts and Phases of the Temperance Enterprise:" "An irreparable mistake was committed in the resistance offered by the leading officials of most of the anti-spirit Societies to the Total Abstinence movement. They underrated both its importance and its power, and assumed an attitude of opposition which did not admit of honourable retreat. Wise in much, they were not wise to discern that the partial abstinence enterprise was initial, not final, and that the determination to make it so could not be sustained in the face of free discussion and increasing light."

In the year 1835, as we have said, the "British Teetotal Society" was formed in London. Of the circumstances connected with the formation of this Society an interesting reminiscence was called to mind a year ago by Mr. William Livesey, then in his ninetieth year. It seems that Mr. Joseph Livesey and two Preston friends, named Swindlehurst and Howarth, had been invited to London to assist in the formation of the Society, the meeting to be held in a room near Red Lion Square. Here is Mr. William Livesey's reminiscence of what his father told him: "When it was getting near the time to commence, the attendance seemed very slender, and, feeling rather cast down, I said to Swindlehurst and Howarth, 'We must try and get more people to hear us,' and with this Howarth and I went out and borrowed a small bell and started through the adjoining streets, ringing the bell and calling the meeting. We had not gone far when a policeman came up and told us that sort of thing was not allowed in London, intimating that if we did not instantly desist he would have to do his duty." Upon this hint the bellringers desisted, but they had secured an audience of some 300 or 400, and held meetings on three succeeding evenings, with the

result that sixty persons signed the pledge of the "British Teetotal Society."

It thus appears that in the interval between 1834 and 1838 nearly the whole of the original Societies throughout England and Scotland extended their principles on the new and broader declaration, and with no little renewal of that enthusiasm without which it would be impossible for any cause of this nature to prosper. The success of these fresh operations having been made known in the United States, the Temperance Societies there, which had fallen into a languishing condition, adopted the same formula of doctrine, and with like advantage.

At the sixth annual meeting of the Glasgow Total Abstinence Society, held on 16th February, 1842, the rules were amended, and we find the principles of the Society thus expressed: "That the means which the Society shall adopt shall be the propagation of the principle of Total Abstinence, as the only sure remedy for preventing the sober from becoming drunkards, and for reclaiming those who are unfortunately addicted to intemperance. That no person shall be allowed to advocate the Temperance cause on behalf of the Society, unless a member of a Total Abstinence Society."

In the report of the League for the year 1880-1, there is a glance at the state of things fifty years before by its able and devoted secretary, Mr. Robert Rae, in which we read: "At that time (1830) the crusade against intemperance was conducted by those who agreed to abstain from distilled liquors, and to observe strict moderation in the use of fermented drinks; but it required only a short experience to convince the more earnest of the early reformers that they had started on a wrong basis, and that a change of tactics was necessary to accomplish the great object upon which all hearts

were set—the removal of our National intemperance. It was soon discovered that the drunkard's appetite could be sustained and strengthened by beer and wine, as well as by more fiery potations; whilst further experience gradually brought with it a slow and reluctant recognition of the important and significant fact that the weaker varieties of alcoholic drinks had a natural and inevitable tendency to create a desire for the stronger, and that no scheme of reformation should therefore be regarded as effective or complete which stopped short of entire abstinence from every kind of intoxicating liquor."

In those early days of the Total Abstinence movement, the question of the kind of wine to be used at the Sacrament of the Lord's Supper was mooted in several quarters. In 1841 a pamphlet, of 66 pages, appeared from the pen of Mr. R. Firth, of Hull, the title page of which reads: "An essay on Sacramental wine, in which is shown the sinfulness of using intoxicating wine in the Holy Eucharist." In another pamphlet, published in 1839, the Rev. F. Beardsall, discussing the nature, properties and composition of ancient and modern wines, including the wines of Scripture, concludes by saying: "It is the obvious duty of Christian Churches to put away intoxicating wine from the Lord's Table."

Such, in brief, was the ancestry of the National Temperance League, and since its formation there have not, within its ranks, been any of those disputes about the Pledge, which forms the basis of its constitution, that in the generation preceding so often divided Societies, and impaired the continuity of effort and aim. During the half century of its existence the League has never lowered the flag of Total Abstinence, but ever advocated Teetotalism as the only effectual remedy for that which is so grievous a blot on our National

character as a civilized and Christian country. So recently, indeed, as 1894-5 the report contained this passage :

"The fundamental principles of the movement have been subjected to the severest tests, and the efficacy of Total Abstinence as a remedy for individual and National intemperance has never been successfully impugned : the experience of millions of adherents in all parts of the world having confirmed the doctrine of the early Teetotalers, who maintained that continued abstinence from alcohol is indispensable to the permanent reformation of the intemperate, and that Teetotalism invariably confers inestimable benefits, in harmony with natural laws, upon those who faithfully practice it."

It is therefore with a pardonable pride that the friends and supporters of the League look back to the first report, and read the inspiring words by which their predecessors were nerved to the noble and responsible task then undertaken : "The amalgamation has brought into the service of the newly-formed League an amount of talent and influence equal to the accomplishment of any object, however great. The alarm which our existence and operations have excited among the manufacturers and vendors of intoxicating liquors, the best wishes and prayers of our members and friends, the state of public opinion in reference to the Temperance movement, the sentiments frequently expressed by our Statesmen in popular addresses, and by the press in general, the signs of the present times, and the certainty that intemperance will one day cease to hold dominion over human beings, may well encourage every Temperance reformer, and urge him to renewed, to unremitting, to increasing exertion."

CHAPTER III.

THE TEMPERANCE ATMOSPHERE UNDER WHICH THE LEAGUE BEGAN OPERATIONS

IT will be readily understood that the amalgamation which resulted in the formation of the League required that the League should take up the threads of work which the two superseded Societies had in hand ; and that the pecuniary liabilities of both Societies should be promptly and effectually dealt with. The London League Committee had arranged for a bazaar, which was held in Exeter Hall on the 26th, 27th, and 28th May, and, being the result of much self-denying effort, proved a great success. The ladies who had got up the bazaar, to the number of between thirty and forty, were afterwards entertained at tea in the large class-room of St. Martin's Hall, and cordially thanked for what they had done. The intervention of this bazaar between the 22nd May and the 1st June, is one of the reasons given for the latter date, and not the former, being the generally accepted birth-day of the League.

With the view of clearing off all the pecuniary liabilities of the late Societies special appeals were made, which were generously responded to, and a legacy of £200 was a timely benefaction which materially assisted the Committee in their labours. Vigorous efforts were also made to increase the membership of the League, and with considerable success. While on the subject of funds the following passage in the first Report is worth

reading: "The subscriptions of the living are ever preferable to the bequests of the departed; but your Committee would suggest to their kind supporters, that, in making their wills, the Temperance cause should not be forgotten by those who would regret that their decease should in any way impede its prosecution."

Financial solvency can often be helped as much by decreased expenditure as by increased income, and the Committee, recognising that *The National Chronicle*, which had been issued for several years as the organ of the National Temperance Society, and was to a large extent circulated gratuitously, was a tax on the funds greater than they were warranted in continuing, discontinued its publication at the end of 1856. In April, 1856, Mr. William Tweedie had commenced the *Weekly Record of the Temperance Movement*, and on the discontinuance of *The National Chronicle*, space in the *Weekly Record* was found for the proceedings of the National Temperance League.

Mr. William Tweedie, as stated in the last chapter, had been one of the promoters of the London Temperance League, and during its existence had acted as honorary secretary. On the formation of the League he became, jointly with Mr. John Phillips, hon. sec. of the new Society; and the kindness which induced him to give space in his *Weekly Record* for chronicling the proceedings of the League, was only one among the many services he rendered to the cause during the eighteen further years he was spared to labour for the good of his fellows and the Glory of his God.

The year before the formation of the League, Mr. Tweedie commenced the "Temperance Year Book of Facts and Statistics," which developed into a most valuable annual report of the progress of the movement. In the pages of the "Year Book" appeared many of the

papers read at League meetings for which space was not available in the pages of the *Record*. Mr. Tweedie was also very active as a deputation from the League to social and educational meetings, where a word in season might commend the practice of Total Abstinence. Of such meetings there is a record in the first Report of the League, where we read of several London City Missionaries assembling at the offices of the League and hearing an address by Mr. J. W. Green, with the result that the Committee "acquired confirmatory evidence of the necessity of Temperance operations as a preparative for religious instruction, and one of the most efficient means of rendering that instruction fruitful and permanently useful;" and a resolution was formed to "convene other meetings of the same class, and, if possible, to extend them to ministers and pastors of Churches interested in the Temperance question, as well as to the superintendents and teachers of Sunday schools."

It was well-known that years before the formation of the League there was a movement among clergymen of the Established Church to do some definite Temperance work for the purpose of lessening the drink evil in their parishes. Among the delegates at the World's Temperance Convention of 1846 was the Rev. William Wight, M.A., who attended on behalf of the Newcastle-on-Tyne Ladies' Temperance Association. In the debate on the Sunday closing of public-houses he said: "In Newcastle, so beneficial had the closing of public-houses until one o'clock on the Sabbath been, that instead of forty persons being taken up on that day, the number was not more than eight. The magistrates had publicly expressed their satisfaction at the improvement."

In the following year Mr. Wight advocated what he called "The Model Parish," a scheme which included a parsonage, college and schools, all designed to promote

Temperance. In Newcastle, where he was then stationed, a bazaar was got up in aid of the scheme, and a considerable sum collected. In 1848 Mr. Wight had removed to Chelsea, and in that year a pamphlet was published by Messrs. Seeleys and others, of which the title page reads as follows:—"The Model Parish; or, the present state of parishes in Great Britain consequent upon the drinking usages of society; and proposals for the establishment of a parish where, through the example and recommendation of the parochial minister, his friends and teachers, these drinking customs may be eradicated, and the rising generation trained to avoid ever acquiring the dangerous habit." The trustees of the "Model Parish" are given as the Rev. William Marsh, D.D., Leamington; Rev. Spencer Thornton, M.A., Wendover; Rev. W. W. Robinson, M.A., Chelsea; Rev. W. Carus Wilson, M.A., Casterton Hall; Rev. William Wight, M.A., Chelsea.

The pamphlet begins by pointing to our country as "a land of Bibles, Churches, Chapels, schools and benevolent institutions—a land with tens of thousands of ministers, with large numbers of schoolmasters, of Sabbath-school teachers, tract distributors, district visitors, and town missionaries"; yet, "the appalling condition of pauperism, irreligion, ignorance, immorality and crime exhibited by Great Britain in this, the nineteenth century, must strike every reflecting mind as an extraordinary phenomenon."

Replying to the question: "Whence this fearful state of things?" the writer, by an appeal to facts and experience, finds it in our drinking customs. "We have, unquestionably, been all labouring under a strange and absurd delusion. Every one has been trained in the belief that alcoholic beverages are dietetically necessary. Hence the present drinking system so general in our

parishes. The *Minister* takes intoxicating drinks, his *friends* and *teachers* do the same, and of course such example, commendation and authority, influence the population at large. The rising generation are initiated into the same dangerous and corrupting habit, and thus the fatal delusion with all its concomitant evils is perpetuated. This is the history of our drinking system in our parishes throughout the country generally. Here lies the secret, the source of this giant evil, the master curse of Great Britain. Now we propose in the model parish to dispel the delusion and to eradicate the habit, and by this simple process to remove the occasion of three-fourths of these disorders over which we have to mourn in all our Parochial districts."

The "model parish" thus begins with "a Clergyman who will himself abstain from all alcoholic beverages. He, in his turn, will appoint under him teachers and all subordinates upon the same principle. In this way minister, teachers and others will thoroughly indoctrinate the young in the conviction, not only that such articles are unnecessary, but that since the evils growing out of their use are so great, it is a moral and sacred duty for them wholly to abstain. Further efforts would be made to induce the owners of property to insert clauses in their leases, so as to prevent places ever being opened for the sale of intoxicating drinks, also to influence the magistrates in withholding licenses. And to show the working and industrious classes there was no idea of interfering with their comforts, we should probably originate a small building society, to afford such parties facilities for purchasing plots of land on which to erect cottages, and which the *common sense* of an Englishman would soon discover was a better way of employing his surplus wages than in building gin-palaces, public-houses, or beershops. Thus we may hope and conclude that the house of

prayer, Bible class and schools, the garden with its freehold cottage, the library with its reading and lecture room, will present to all classes in the model parish, attractions superior to the gin-palace, the public-house, or the social wine party."

By way of further enforcing the advantages of the "model parish" the writer says: "As at the present our districts are rife with every species of misery and vice from the drink-training their inhabitants have received; so a district trained in entire abstinence from all such practices may reasonably be expected to become an exemption from such evils. To uphold the drinking customs of this country, and yet hope for any sensible and *permanent* improvement in our people is, as a dignitary of the Church of England remarks, 'as though a man should sow *tares*, and then look for a crop of *wheat*.'"

In a further part of this pamphlet we read, "Though there was never a time when our people were in a more appalling condition consequent upon this intemperance, yet there never was a time when less was said from the pulpit against this *master curse* of Great Britain. The pulpits, with few exceptions, are *silent* upon the subject. Not only are they silent, but in too many instances ministers have *frowned* upon the efforts for suppressing our corrupting drinking customs. The blessed Saviour tells us a 'tree is known by its fruit.' We are willing to have our work judged by this Divine test."

And we also read this further cogent appeal: "Last year, while a large portion of our people were starving for want of bread, we were devoting fifty million bushels of nutritious grain (enough to support five millions of our people a whole year) to the production of intoxicating drinks—to articles which fill the land

with misery, crime and irreligion. Yet at this very period we were offering up prayers in all our Churches and Chapels to Almighty God for more grain. Was not this like a solemn mockery of God?"

When the second edition of this pamphlet had been published, Mr. Wight was gratified to hear that Bishop Chase, of Illinois, was advocating a "Temperance village" on similar lines to his "model parish," for "this would give heart's ease to my bosom, aching to agony on this subject, and 'Heart's-ease' shall be the name of the village if the thing be ever accomplished." And the King of Honolulu sent a letter to Mr. Wight, stating that "he highly approved of the object of the projected 'model parish.'" He enclosed a subscription of £5, and stated that he was then trying to persuade "the great and philanthropic Governments of Great Britain and France so to modify their duties with this Nation as to allow him full scope to make his whole Islands a 'Model Kingdom.'"

The project of the "model parish" was cordially supported by Mr. Peter Burne, of Macclesfield, an earnest Temperance worker, who died early. He issued a pamphlet entitled "The age that's coming: or the Model Parish the hope of the Nation," and in a dedication to the Rev. William Wight, says: "From the first moment I learned the nature of your excellent project, I have deeply sympathised with it. You believe, you say, that the work is assigned to you—that it is of God. Be assured that it is. It is from Him that all good must come. Satan will originate nothing good, and man cannot. . . What the God of Heaven willeth, the gods of earth cannot frustrate: nor shall the spite nor apathy of man avail against His love."

At the close of the pamphlet, which breathes through-

out a spirit of the greatest enthusiasm, he notes and replies to objections that had or might be made to the "model parish," and these objections, whether actual or anticipated, reveal some of the shoals which, from time to time, have impeded the onward progress of Temperance reform.

There is first the objection that religion is made "one of its distinctive features." To this he replies: "We have only just now vindicated our cause from the vile charge of *infidelity*, and could the establishment of such a Model (without religion) fail to renew the infernal calumny? Should we not be giving the Evangelical Alliance something like just reason to move for a Committee of inquiry as to 'how far teetotalism tended to infidelity,' when we proposed to establish a system of physical, mental, and domestic education, but *religion* to be thrown over the walls? Most assuredly. The scheme would have been vociferously denounced by all evangelical people as 'The godless *teetotal* scheme of education.' "

Then it was objected that the scheme was sectarian; but he answers: "How could it be otherwise in its origin? The gentleman by whom it was projected is a Churchman, and a minister, moreover; and being fully persuaded that religion must be part and parcel of the Model, naturally preferred his own sect to others."

To the objection that, "it is unreasonable to expect support from Dissenters to a branch of the State Church," he replies that: "It would not be a branch of the State Church but would belong to the subscribers, be directed by Trustees, who are pledged teetotalers."

The fourth and last objection was that the "model parish" was intended "to extend the influence of the Church." To this he replies by referring to the estab-

lished reputation of Mr. Wight as proof that "he is incapable of the vileness imputed to him." Mr. Burne then confesses that he is a Dissenter, and "I, as a Dissenter, claim from Dissenters—teetotalers more especially—support for this undertaking; from the conviction that no other plan yet in operation for expediting the Temperance reformation has half its merits."

He concludes with an expression of his belief that "the hand of God is in it, and He will bring it to perfection. It is, I have no doubt, one of those *little* events that God, in His wisdom and love, ordains to bring about GREAT ones."

The subscription list to this scheme, up to April, 1848, amounted to £2,250, being headed by a donation of £1,000 from Mr. Wight himself, and the promise of ten guineas annually. From the bazaar at Newcastle-upon-Tyne came £260 10s.; and among the humbler subscribers, and the only one from Ireland, appears the name of Mrs. Carlile, who about that time had been at Bradford giving the name of "Band of Hope" to the assemblies of children met for instruction in Temperance.

The visions Mr. Wight had of the "model parish" were never realized. In 1852 he became Vicar of Harbury, and, probably in hopes that the position of Vicar might enable him to do what had been impossible when only a Curate, he revived the project there, but without exciting the general interest that is essential to success.

We have seen in the last Chapter the tentative efforts made by the Convention to excite the attention of Christians to the evils of intemperance, and the simple remedy for these evils which Total Abstinence affords, and it is not surprising to know that the desire to touch and influence the conscience of the religious world was a prominent feature in the deliberations of the League

at its first annual meeting. An address had been prepared by Mr. J. W. Green, briefly indicating the different directions in which Temperance work might advantageously be carried on ; and this address, having been read to the fifty Delegates assembled at the Conference, was unanimously adopted by them. On the point of influencing the religious world the address had the following passage: "The Committee are increasingly convinced of the importance of interesting ministers of religion in their operations. They rejoice to have succeeded in obtaining the assistance of many during the past year, especially among the Clergy of the Metropolis, who, though not all of them willing to identify themselves fully with the Teetotal body, have yet cheerfully lent their pulpits for the purpose of having Temperance sermons preached in them." Local societies are urged to obtain an increase of sermons, "if not on the full principle of Total Abstinence, yet on the evils of intemperance, and the general duty of sobriety." The next year's Report had the encouraging announcement that "large numbers of Clergy and ministers of religion are being enrolled as members of the League," and they record with pleasure the formation of "a Temperance Association consisting of the students of various theological seminaries in the immediate vicinity of the Metropolis, under the able and zealous presidency of the Rev. Newman Hall, L.L.B."

Turning from the clerical to the medical profession, we shall not attempt to decide which is the more potent in the way of helping or hindering the Temperance reformation. They were both, speaking of them as classes, antagonistic to Total Abstinence when the unlettered decided to abstain, and take the risk of thereby courting disease, or even death, and of incurring the displeasure of the Most High for despising His so-

called "good creatures," whose use they saw was filling the country with lamentation and woe.

In an address that Mr. William McAdam Eccles gave at Leeds, in June, 1905, we read: "A great deal had been said by speakers and writers in the Temperance cause against his profession. Many bitter things had been said, and possibly in a certain sense rightly so. But the medical profession was not one which jumped to conclusions without having facts on which to found such conclusions. The medical profession was one which weighed evidence very carefully and very quietly, and in that way it had been steadily, scientifically, and fundamentally working in this cause for many years past, and they, in the present day, were reaping to the full from the labours of those who had gone before them. As a profession they were bound, in the interests of the public, not to go too fast."

We believe this to be true of to-day; but it was not true of the profession in former times, or the drink habit would not have secured the firm footing it possessed, and still possesses, in our midst. Mr. Eccles virtually admits this when he added, in his address: "The medical profession, in connexion with the question of alcohol, had not been hasty, but had made up its mind upon definite and scientific facts which had only been known and thoroughly worked out in the past thirty years." Drink, as a "poisoner-general" of mankind, was known and recognised as such for many times thirty years, and should have been denounced as poison by those who had the scientific skill and knowledge to discover its true nature and its effects on the human body; but they did not do so, for they kept on encouraging its use both in health and disease.

The year 1840 is notable as the year when Mr. Robert Warner made a practical protest, which has had far-

reaching consequences, against the delusion that alcoholic drinks tend to prolong life, and that Total Abstinence brings to a premature grave. Mr. Warner was then a young man, and a convinced abstainer, and being desirous to insure his life made a proposal to a Life Insurance Office. He was objected to as not a good life because of the Total Abstinence he practised, and this under the advice of the medical men who, on behalf of the Office, examine every risk before it is accepted.

Mr. Warner was a man of nerve, and having the courage of his convictions, and being supported in his views by an increasing number of medical men who had become sufficiently enlightened to throw off the prejudices of their early training, he set about the establishing of a Life Insurance Office that would regard Total Abstainers with a favourable eye,—as lives that would not prematurely come to be claims.

On the last day of December, 1840, the prospectus was issued of "The United Kingdom Total Abstinence Life Association, for mutual Assurance on lives, annuities and deposits." In this prospectus we read: "The present Association has been formed with a view to the promotion of a great moral reformation, and the securing to persons of temperate habits the pecuniary advantages resulting from their increased longevity, together with the ordinary benefits of mutual assurance. The Association being strictly mutual, and confined to persons abstaining entirely from the use of intoxicating beverages, the surplus payments will not contribute to the benefit of the intemperate and careless, as is the case in societies composed of all classes indiscriminately; but whatever the profits may be, they will be divided exclusively amongst those who have contributed towards them, the assurers being the only proprietors."

Then and thus was commenced the "United Kingdom

Temperance and General Provident Institution," whose annual income is now £750,000; which has paid claims to the amount of £8,382,000; whose funds now exceed £7,750,000; and which has policies now in existence amounting to the sum of £17,500,000. The result of the venture, a venture taken in faith against the views of those who were then most trusted and honoured in the medical and religious world, has been a revelation, that has worked a revolution, in Life Insurance Societies, and effectually dissipated some of the prejudices respecting the nature and effects of alcoholic drinks which had been cherished for ages.

At the Temperance Convention of 1846, the position of medical men in reference to the Temperance movement obtained considerable prominence. Dr. Grindrod, of Manchester, said: "In every town which he visited he was continually hearing of drunkards having been made such by medical prescription. Many persons who had thus taken strong drink had afterwards fallen into the ranks of the drunkard. He did not believe that medical men ever conceived that such would be the result, but such was the effect. It had an influence also in relation to the stability of members. Hundreds, he might almost say thousands, had come under his observation, reclaimed men, who had fallen back into their old habits in consequence of medical men recommending intoxicating liquor when labouring under temporary indisposition."

The state of things thus depicted was emphasized by Dr. Fothergill, who read a paper on "The duty of nursing mothers to abstain from intoxicating drinks," and gave many proofs in support of his statement, that: "So long as they (nursing mothers) continue to believe that the habitual use of fermented or distilled liquors is necessary for the welfare of themselves or their offspring,

they give a sanction to principles and practices which are founded in error, and ruinous in their results." But he had to cite many instances of his brother *medicos* recommending, or sanctioning, moderate potations of ale or porter by nursing mothers. The following passage from the close of his paper is a Temperance truth valuable for all time : "'Wine is a mocker,' is a maxim as true at the present moment as when it was first written by the wisest of men. And that which is true of wine is equally applicable to malt liquors and alcoholic drinks of every description ; they are all mockers, promising benefits which they fail to confer, and deceiving those who are so unwise as to expect from their daily use, the renewal or preservation of strength."

Mr. Henry Mudge, surgeon, of Bodmin, said : "The youth (intended for the medical profession) is apprenticed, and, during the whole time of his apprenticeship he hears his master prescribing intoxicating drinks on every occasion ; he becomes initiated in the practice—for fashions prevail in medicine as in other things. In 1837 his attention was directed to this subject ; and, seeing how commonly intoxicating drinks were taken under medical prescription, he began to investigate the advantages of its continuance. This led him to dismiss them ; and he now passed on as if no such thing ever existed. . . . A year ago he was appointed surgeon to the Union house of his new parish ; and his first act was to sweep away all the porter and gin, and all kinds of intoxicating drinks. . . . Medical men, like others, would be influenced by evidence. Instead of crying down doctors, let them open a London hospital where diseases would be treated without wine or intoxicating drink ; and let a small body of surgeons and physicians attend that hospital for twelve months, and they would have strong proof that strong drink could be done without."

Here we have a foreshadowing of the London Temperance Hospital.

At a meeting held in London, in May, 1837, Mr. J. Higginbottom, surgeon of Nottingham, said: "It was very common for females, when urged to join this Society, to say: 'What are we to do about suckling? We are then obliged to take ale.' Perhaps nothing could be more preposterous than such an idea. Did the various suckling animals ever take any such things? What would be thought of an old woman who would give her cow a gallon of ale under the idea that it would then be better able to suckle its calf? . . . He had often greatly regretted to find females, who, according to their age, ought to be in the very prime of life, worn out in consequence of taking stimulants so freely to assist them, as they supposed, in suckling their families. . . If they wished to improve the quality and increase the quantity of that secretion which nature supplied for the sustenance of their infants, they had only to abstain from the use of intoxicating drink."

We have seen from the proceedings of the World's Convention the prominent and important part taken by Mr. John Dunlop in getting up Medical declarations against the use of alcoholic beverages, and they will come before us again in a future chapter. Meanwhile let it be noted what Mr. Dunlop said at the Convention: "A large portion of the medical profession had been, and still were, to a great extent ignorant on this subject; and this statement he made with the greatest respect to the medical profession. . . . Out of twenty men and women in this country probably nineteen would be found who conscientiously believed that they could not do their work without a certain quantity of alcoholic liquor. To this error the great majority of the medical profession were attached; the reason was,

that they had absolutely not thought upon the subject, and were therefore greatly ignorant of the nature and effects of alcohol upon the system."

In the autumn of 1856 a deputation, consisting of the Rev. Hugh Allen, M.A., Incumbent of St. Jude's, White-chapel, and the Rev. D. F. Sutherland, went to Ireland, where they visited all the most important towns, and were everywhere most favourably received. In December of that year Father Mathew died, and the deputation were constrained to report that "his great reformation" had been "sadly deformed and impaired by the insidious aggressions of the liquor traffic"; but he left behind him "men, not a few, who will now contend, in his heroic self-denying spirit, for the rescue of that lovely isle from the dominion of drink."

In September of that year there was an International Philanthropic Congress at Brussels, and Mr. Thomas Begg attended as a Deputation from the League, while Dr. F. R. Lees and Mr. Samuel Pope were Delegates from the United Kingdom Alliance. These three English Delegates had prepared papers which were accepted for inclusion in the Report of the proceedings. The subject of Mr. Begg's paper was "Intemperance and British Temperance Societies." The report Mr. Beggs gave of what he learned while at the Congress induced the Committee to resolve "to act to the utmost of their power, in aiding to re-introduce the subject of Temperance at the next Congress in a manner suited to its European and world-wide importance." The following passages from Mr. Beggs' formal report are an interesting reminiscence of the past:

I was not surprised to find that our Continental brethren placed almost an entire reliance upon Government aid to provide remedies. They are evidently not prepared like ourselves for measures depending upon

voluntary exertion. It was the more important, therefore, to direct their attention to the English Temperance Societies. . . For the first time the subject of intemperance as a source of demoralization and misery is brought authoritatively before the *savants* of Europe. . . Whatever may be the result of our labours, as a matter of history it will remain as an instructive and impressive fact, that the English Delegates introduced the subject to the Commission, and carried to the Congress, the supplementary resolution which recognised the two great principles which are identified with Temperance efforts in this country—Total Abstinence from intoxicating liquors, and legislative prohibition of the traffic in them." On Mr. Beggs' suggestion the Committee resolved to prepare for the next Congress.

The reference to "legislative prohibition" in the above passage makes it important that the position of the League in regard to legislative measures should be clearly understood. Mr. J. W. Green's address, above referred to, notes that the Licensed Victuallers "are leagued together, not only that they may watch our movements most narrowly, but that they may employ means to thwart our efforts," and they are "evidently of opinion that we intend to renew our applications to the Legislature for the suppression of the Sunday traffic, and for the reduction and ultimate abolition of the traffic altogether"; but "The Committee of the National Temperance League are not exactly prepared to recommend this course to their constituents and friends at the present moment."

Legislative measures had been included in the programme of the Societies into whose labour the League had entered; and the recent formation of the United Kingdom Alliance for "The total and immediate suppression of the traffic in all intoxicating liquors as

beverages " had given legislation such a prominent place on the banner of Temperance reform, that the simple remedy of Total Abstinence from the use of alcoholic drinks was in danger of being lost sight of. The League had been formed for the promotion of Total Abstinence as the simplest and most effectual means of getting rid of our National intemperance ; but as National sobriety was the end in view, the League felt chary about condemning any proposals having that end in view, however much they might fail to commend themselves as immediately practicable, or likely to be permanently effectual. Hence the cautious tone adopted on this occasion, followed as it was by this clear and emphatic testimony in favour of the Total Abstinence the League was established to advocate :

"There is one course of action which the Committee are of opinion ought to be adopted, which they think every society will be able to adopt, and which, if pursued in a proper spirit, cannot fail to accomplish an unspeakable amount of good. It is a more regular and consecutive advocacy of all the great points involved in Teetotalism—such as the true nature and properties of the liquors in ordinary use, clear and indisputable facts, including local statistics, as to the injuries inflicted by the use of those liquors upon the health, the intellects, the social condition, the morals and happiness of individuals, and especially on the morality, the trade and commerce, and the general prosperity of the British community. . . These representations to be followed up by exposures of the utter futility of moderate drinking as a remedy for drunkenness ; by facts demonstrative of the direct and indirect advantages of Total Abstinence."

In the report for the following year (1857), we find this passage : "Your Committee take this opportunity of reminding their members and subscribers, that from the

very formation of the League they have urged the importance of legislative interference as well as moral suasion. They have incessantly shewn up the evils consequent on the manufacture and traffic, and have urged upon their audiences the duty of leaving no means untried by which they might reduce the facilities for obtaining intoxicating liquors." But, looking at the blessed fruits of Total Abstinence teaching, which are immediate and visible, the Committee add that "They are not disposed to abandon an instrumentality which has hitherto proved so successful for any new agitation, or in striving for a political power which may never be obtained, to sacrifice the good which is sure to follow from a plain, consistent, and zealous advocacy of personal and entire abstinence from all intoxicating beverages."

It is evident that the League was feeling its way, unwilling to dogmatise on the merits or demerits of untried remedies,—not taking kindly to remedial helps that depended for continuity of action, and therefore for efficiency, on the caprices of the political world,—but above all fearful of spending precious time and energy in directions in which success was not assured, to the neglect of those in which experience had proved that success was certain. And in next year's report we read ; "True to the essential and fundamental principles which the National Temperance League was established to promote, your Committee have never allowed themselves to be misled by specious promises of premature triumph ; but have steadily rested their firmest hopes of success on the adoption of personal abstinence and the advocacy of true Temperance. Fully admitting the value of such collateral advantages as legislation can give, they have nevertheless chiefly relied on educational and moral forces, which, indeed, must ever control and direct the

power of legal enactments. The struggle is between an enlightened conviction of the evils of intemperance on the one hand, and a dominant appetite on the other. In such a conflict a reliance must be mainly placed on the inherent force of moral truth, and your Committee are deeply impressed with the conviction that all other instrumentalities, however valuable, are but subordinate and auxiliary."

It is thus made clear that the League set forth on its mission with a firm belief in the necessity of educating the people whom it invited to adopt the practice of Total Abstinence, and that it had little faith in a sobriety secured by compulsion, or in the permanency of an abstinence which might be assented to in a moment of emotion—in absence of the enlightenment which enables the Abstainer to give a reason for the faith that is in him. And so, lectures and literature, setting forth the reasons, economical and physiological, for 'Total Abstinence, backed up by the moral and religious considerations that should influence the kindly neighbour, the patriot jealous of his country's honour and prosperity, and the humble Christian acknowledging the duty he owes to his God and Saviour, were the means by which the League sought to spread the leaven of Temperance common-sense through every strata of the population.

Man is a social being, but he has also instincts that make him gregarious; and so we find trade unions, which unite members of the same trade; we find clubs, as social centres for persons who hold the same political opinions, or are engaged in the same professions; then medical men have their associations, and elementary school teachers have theirs; and such unions and associations produce an *esprit de corps* which induces the several units to adopt and advocate what the leaders may have discovered to be for their advantage. The

League, in feeling its way, saw the wisdom and advantage of utilising this phenomenon of our social life, and made arrangements for, not only lectures to general audiences containing "all sorts and conditions" of men and women, but for lectures and courses of Temperance instruction specially adapted to the different classes into which society is thus divided.

We have seen that the students in the Theological Colleges were successfully approached on the initiative of the Rev. Newman Hall. During Mr. Gough's visit in 1857 the League arranged addresses in London and Liverpool to the members of the Young Men's Christian Association, and there were crowded meetings and the "happiest results." One can imagine Mr. Gough's address being the subject of much profitable talk among the young men at their meals or during their convivial hours.

During 1857 some attention was given, in the public Press, to the subject of intemperance in the Army, and the Committee of the League at once made an effort to reach the soldiers at Aldershot, Portsmouth, and Woolwich. Who does not know how powerful *esprit de corps* is in the Army? Thus and then was begun a work of which we shall have more to say in a future chapter, but meanwhile, as 1857 was the year of the Indian Mutiny, we quote from the report the following passage: "Extraordinary attention has been drawn to this question by the conduct of the troops under the command of the late Sir Henry Havelock. The lamented General formed a Temperance Society among his men, and when others were unfit for duty, 'the saints of Havelock were always ready and always sober.'" Strong testimony this to the value of Total Abstinence!

In the first year of its existence the League arranged a series of lectures to be delivered in London "by gentlemen

of acknowledged prominence and power in the Temperance cause." Glancing over the subjects of these lectures we note the following:—"The properties of strong drinks, and the effects of their use on the physical and intellectual powers of man;" "the waste of wholesome grain and of capital involved in the manufacture and consumption of intoxicating drinks;" "pauperism, disease, lunacy, and taxation, caused and perpetuated by the intemperate habits prevalent in the community;" "the effects of intemperance upon industry, upon wages, and upon the general interests of trade and commerce;" "the suitableness of Total Abstinence to all classes of persons."

The speakers embrace a list of over two dozen gentlemen, nearly one half ministers of religion, and the lectures were delivered in halls and schoolrooms situated to the north, south, east and west of the League office in the Strand. The lectures were described as a "consecutive course of instruction in the cardinal points of our great movement," and such good results sprang from them that it was resolved to renew them "with still greater spirit, if possible, during the coming winter."

In the report for 1857 reference is made to a series of illustrated lectures on physiology, kindly given by Mr. W. R. Selway, at several halls in the suburbs; and to Mr. Thomas Hudson's self-denying efforts to help the cause by attending meetings at Scarborough, and, along with Mr. Thomas Whittaker, passing in review the speeches delivered at the Licensed Victuallers' banquet. Messrs. Hudson and Whittaker also attended four public meetings in the north of London, and again criticised the speeches at the "trade dinner," their addresses on each occasion being "replete with the soundest argument and the keenest satire."

The epitome we have here given of the views expressed

at the World's Convention of 1846, and by many who were not present, is sufficient to show that the Temperance atmosphere into which the League was born in 1856, was of such a nature as to inflame the zeal and arouse the energies of all who were earnestly enquiring how best to stay the scourge of intemperance. Some, not perhaps many, were conscious that in reference to alcoholic drinks it is the supply that creates the demand ; and with no prospect of seeing the supply cut off, and so the drink taken from the drinker, the League had before it the duty of so educating public opinion respecting the real character of alcohol, and the liquors of which it forms a part, that they would come to be shunned as poison. A narrative of the work of the League in this direction is the burden of the chapters that follow.

CHAPTER IV.

THE LEAGUE'S WORKERS, AND HOW THEY WORKED.

THE League was fortunate in securing a Committee and Secretaries comprising some of the most devoted workers in the societies which its organization superseded. These honorary workers were Messrs. Phillips, Campbell, William Cash, W. Tweedie, J. W. Green, T. Cash, E. Fry, John Taylor, J. H. Esterbrooke, T. Smith, T. B. Smithies, and Joseph Taylor. Of these gentlemen Messrs. Tweedie and Phillips took upon themselves the onerous duties of secretaries. During the first year of the League's existence local societies in London were visited by deputations, and many meetings of a more private character were held in the League's rooms; while a band of competent and zealous agents, who had been in the service of the societies whose work the League took over, visited various parts of England and Wales, and gave over 600 lectures. Sermons, also, as we shall see, were among the agencies made use of in the new Society's crusade "against the great social vice of our professedly Christian land."

In this chapter we give notices of some of the most prominent workers, who in different directions, and in varied manners, laboured to popularise and commend the principles of Total Abstinence. In other chapters will be found notices of those officials and agents who devoted themselves to some particular phase of the League's work, or to efforts to influence some particular

classes of the population. We hope in this way to present such a picture of the League's work, and of the agents through whom it was accomplished, during the half century that has now passed since it was organised, as will convince the fair-minded that the policy pursued by the League is the only one that can secure National sobriety.

Of the early workers an honoured place belongs to Mr. William Tweedie, of whom an account appears in Chapter I. There we have details of his labours in connection with the Temperance movement in London which developed into the formation of the National Temperance League. But it may be permitted here to add, as illustrative of a feature in his character that made him so efficient a worker, that among the visitors to his publication *depôt* none received a more cordial welcome than those, and they were many, who came to ask his advice as to how to get rid of the bondage of intemperance. Over such people Mr. Tweedie had a kind of magnetic influence, "encouraging the timid, inspiring the despairing drunkard with confidence and hope, and succeeding, beyond any man we have ever known, in restoring to their friends and society men of high social position and mental power, who had been for years regarded as hopeless outcasts." Such was the estimate formed of him by Mr. Robert Rae, after nearly twenty years of closest association with him in Temperance work.

If it was true in 1874, as Mr. Robert Rae says, that "the League would certainly not have been what it is but for Mr. Tweedie," it was equally true that "the League would not have been what it became but for Mr. Robert Rae." He became secretary in 1861, and for nearly forty years guided its course with a tact and resolution that did much to secure for it the victories it

was the means of achieving. Mr. Rae was born at Hamilton, Lanarkshire, and while yet a youth signed the pledge in the same book as contained the name of David Livingstone, who became the famous missionary. On removing to Glasgow he joined a band of earnest young men who formed classes for self-improvement, and testified the earnestness with which they were fired by meeting at six in the morning, and getting two hours' reading and study before they went to the places of business where they were engaged earning their living.

In an interview that Mr. Raymond Blathwayt had with Mr. Rae, published in *Great Thoughts* in February, 1895, we read: "For some time he acted as secretary to the Hamilton Temperance Society, and subsequently to the Scottish Temperance League. His work has naturally brought him into contact with the most interesting people of the day. One of his most vivid recollections is of the interview he had with Thomas Carlyle, and of the fervent and energetic philippic against Scottish intemperance and Scottish whisky which fell from the great man's lips. Mr. Rae's words were: 'His strong language, inspired by tender feeling, impressed me with the deep sense of Carlyle's undying love for his native land, and of his intense conviction that Scotland's greatest enemy was the all-ravaging whisky.' On another occasion I had a long interview with Thomas de Quincey, at Lasswade, and I shall never forget, as we walked together to the coach, how he deplored the great mistake of his life, and how heavily he sighed as he spoke of the different career that might have been his if he had always abstained from wine and opium. I took an active part in raising a testimonial to Dr. Livingstone on his return from Africa, when he was presented with the freedom of the City of Glasgow. I met Kossuth frequently in 1859, and was enabled to render him a

service when he was lecturing in Scotland, which I have always regarded as one of the greatest privileges of my public life.' "

In Glasgow Mr. Rae identified himself first with the West of Scotland Temperance Union, and then became Secretary of the Scottish Temperance League. In this capacity he joined deputations to various parts of Scotland and England, and went to London for the first time in 1851. He was present at a two days' Temperance Conference, and walked in the procession of Teetotalers that in this way visited the great Exhibition in Hyde Park. At that time, and in the course of a subsequent visit, made in 1853, Mr. Rae made many friends in London, who learned to appreciate his merits, and thus paved the way to his making the Metropolis his home, and the sphere of his life work, of which this volume is largely the record. Immediately following this visit Mr. Rae tried the experiment of a newspaper, which he called the *Commonwealth*, and which was designed to be what its name implied, a journal that would conduce to the welfare of the country. But it did not prove to be financially a success, and was after seven years' existence given up. He then, in 1861, became Secretary of the National Temperance League.

In an appreciation of Mr. Rae, written by Mr. Frederick Sherlock for the *Temperance Chronicle*, where it appeared on the 28th September, 1900, we read, "In these columns it may be fitting to recall that he had much to do with the establishment of our great Church of England Temperance Society. The early pioneers of our Society—Henry John Ellison, Stenton Eardley, Stopford J. Ram, Robert Maguire, Thomas Richardson, Joseph Bardsley, and Archdeacon Sandford—looked to Mr. Rae for practical advice, and at many early meetings he was present by invitation to aid the little band of workers

with his sagacious counsels. When Mrs. Wightman, the wife of the Vicar of St. Alkmund's, Shrewsbury, wrote her epoch-making book, 'Haste to the Rescue,' Mr. Rae promptly raised a fund to defray the cost of sending the volume to the whole of the beneficed clergy. This masterly stroke kindled a flame of Temperance enthusiasm in the National Church which has never died out, and times without number the writer has been told by distinguished clerical workers that they were won over to our ranks by this effort. Then again, when to-day every Cathedral is open to Temperance advocacy, we may remind our younger friends that the first Temperance sermon, as such, was preached in Chichester Cathedral by Canon Ellison as the result of the tactful negotiations of Mr. Rae with the late Dean Hook. The pulpit of Westminster Abbey was also secured by Mr. Rae in the early days of the brilliant administration of the beloved Dean Stanley. The popular Dean was a man with multitudinous acquaintances (for he literally knew everybody worth knowing) but he had a most select and eclectic circle of friends, among whom a place was found for Robert Rae. The one Temperance sermon in the Abbey became an annual fixture, and in course of time, when the C.E.T.S. was strong enough to claim the Abbey pulpit on its own account, Dean Stanley, by one of those happily-conceived conciliations which were so marked a feature of his methods, showed his respect for Mr. Rae by arranging that the preacher for the Temperance sermons should be nominated in turns by the National Temperance League, and the C.E.T.S. respectively—an arrangement which has worked admirably, and which has been scrupulously maintained by the present venerated Dean, Dr. Bradley."

On the 7th July, 1887, Mr. Rae was presented with an illuminated address, and a cheque for £1,500, while Mrs.

Rae was presented with a silver tea and coffee service. The address, eulogising the manner in which Mr. Rae had conducted the business of the League, and advanced the Temperance cause, was signed, on behalf of the subscribers, by the Bishop of London, Mr. W. I. Palmer, Dr. Richardson, Mr. Wm. Walker, Mr. Robert Lockhart, and Mr. John Taylor.

In the paper contributed by Miss Weston to the World's Temperance Congress of 1900, she referred to the League mourning "its incomparable Secretary," and said: "I truly believe that we shall never look upon his like again. When friends and help were needed to keep the struggling naval society on its feet (commenced, mark you, by officers and men themselves), he came to the fore to encourage and help, and from the finances of the League sinews of war were produced. Mr. Rae also pounced upon me when I was scarcely thinking of embarking on a Temperance crusade, and enlisted me for that work. I took it upon my shoulders then, and with God's help will never drop it while life and strength lasts." How valuable a worker Miss Weston proved will be seen in the chapter devoted to Temperance work in the navy.

To these tributes we will only add that of Archbishop Temple, written immediately on hearing of Mr. Rae's death on 22nd September, 1900: "I am indeed sorry to hear of the death of my dear old friend. He has done wonderful service to his fellow-men for many years. His promotion to a more blessed service is an irreparable loss to those whom he has left behind. To replace him is quite impossible, but his memory will maintain the service which he did; for the thought of him will encourage us and stimulate as long as we still remember (and we shall long remember), his sweet, persevering, consistent labour amongst us. He was a Christian Saint indeed."

The unfortunate accident that in June, 1898, made Mr. Robert Rae a hospital patient, and for the remainder of his life left him a helpless cripple, imposed upon the Committee and the whole staff of the League unlooked for responsibilities. The project of a World's Temperance Congress in 1900 had been mooted; the Report of the Royal Commission on the Licensing Laws had been published, and had become a burning topic in all Temperance circles; and the League could not be silent or inactive when events so important were demanding the attention of all who were anxious for the deliverance of the country from the tyranny of our drinking customs, and the power of those who, selfishly or thoughtlessly, gave them vitality.

The crisis was a serious one, but fortunately for the League, and the Temperance cause generally, Mr. John Turner Rae, a son of Mr. Robert, had been for some years an assistant to his father. He was familiar with his father's ways, and had acquired, if he had not inherited, some of his tactfulness; and while displaying a filial grief that was natural, he rose to the occasion, took up the threads of work that were in the crippled Secretary's hands, and, as "Assistant Secretary," carried on the work for eighteen months—the hope when he was appointed "Assistant" being that his father would be able to resume the chair he had vacated. But the hope cherished in 1898 was, in 1899, found to be incapable of realisation, and Mr. John was then appointed Secretary, while his father had bestowed upon him the title of "Consulting Secretary"—he being able from his sick chamber to give advice and counsel.

That the Committee of the League were justified in what they did at that crisis has been fully proved by the manner in which the work has been carried on during the eight years that have elapsed since the accident

sustained by Mr. Robert Rae. The special features and developments of these years are detailed elsewhere in this volume; but here, as an illustration of Mr. John Rae's tact, may be mentioned his prompt and opportune action when the first announcement was made of the "Physical Deterioration Committee" being appointed. He secured from the Government authorities the acceptance of Medical evidence, and through the Medical friends of the League he arranged for that evidence being given; and every student of the subject knows, from the Report as published, how largely drink figured as a principal cause of degeneracy.

The first President of the League was Sir Walter C. Trevelyan, Bart. He had long been a Temperance reformer, and so early as May, 1853, when presiding at a banquet to Sir George Grey, then Home Secretary, he spoke strongly against "the whole system of toast-drinking in alcoholic liquors." He was President of the London Temperance League. He was appointed President of the United Kingdom Alliance when it was formed, towards the end of 1853; and was followed in his patronage of the legislative policy of the Alliance by some of the most earnest advocates of Total Abstinence, notably Mr. Samuel Bowly and Mr. Joseph Livesey. But it is recorded of these, and of other moral suasion advocates, to whom the policy of the League appealed with a force that evoked their warmest sympathy, that they "early ceased their connection with a movement that promised to be more political than persuasive." And it will be seen in Chapter X that in the dispute over the Temperance Demonstrations in connection with the great Exhibition of 1862, Sir W. C. Trevelyan severed his connection with the League, preferring the political to the persuasive policy in Temperance reform.

In the League's Annual for 1885, chronicling the

events of the preceding year, we read :—"The ranks of the early Temperance reformers are thinning fast. To the death-roll of the year two of world-wide fame have been added. The founder of Temperance reform and its chiefest apostle have within a few months of each other finished their course. Joseph Livesey and Samuel Bowly—honoured names !—have made the world better for their having lived in it ; and their memory will be cherished in many a home rendered bright and happy through their influence. Blessings have been scattered far and wide through their advocacy of the practice of Total Abstinence from all intoxicating drinks."

Mr. Samuel Bowly, who became President of the League in 1862, was born in 1802, at Cirencester, and was educated at private schools conducted by members of the Society of Friends. For a time he assisted his father in his business, and then removed to Gloucester, where he commenced business on his own account and prospered. When only twenty-five years of age he began to interest himself in the anti-slavery agitation, and proved an able and courageous champion of the oppressed. Before the triumph of the anti-slavery crusade was complete, Mr. Bowly buckled on his armour for the fight with strong drink.

Towards the end of 1831 he associated himself with some friends in the Temperance cause, pledging himself against the use of spirits. But soon new light began to dawn, and he and his friends saw that success was to be achieved only by going to the root of the evil ; and at the close of 1835 he put his name to the pledge of Total Abstinence. He was a Minister of the Society of Friends, and to Friends he first made his appeals, and with gratifying results. He then entered upon other fields of labour. In 1842 he took a leading part in forming the National Temperance Society, and during its existence of

fourteen years rendered it wise counsel and earnest support. He was President of the World's Temperance Convention of 1846, and also of the Temperance Conference held in connection with the great Exhibition of 1851.

When the League was formed in 1856 he manifested the greatest interest in its work, for its mode of advocacy commended itself to his heartiest sympathy; and when, in 1861, Sir Walter C. Trevelyan gave up the Presidency, and the Committee had to find another, they fixed upon Mr. Bowly, who became President in the early part of 1862. Looking back on the day of Mr. Bowly's death to the time of his appointment as President, it was said, "seldom, if ever, did a Society make a more happy and honourable choice. His peculiar fitness for leadership prepared the way for reaching classes hitherto scarcely touched, and the deputation work he entered upon increased in importance year by year."

In other chapters will be found evidence that the anticipations with which he was appointed President were amply justified. Twenty-two years experience of the blessed influence he exercised enabled the League to say:—"The drawing-room meetings held by Mr. Bowly in all parts of the country brought together the cultured and the wealthy, and many felt the power of his persuasive Christian advocacy."

Among those who were moved by his advocacy to make Total Abstinence a part of their Christianity was Canon Fleming, then a young minister of the Gospel; and through him Agnes Weston was led into the religious experience that fitted her for the splendid work in the Navy elsewhere depicted in this volume.

Mr. Bowly's death took place on the eve of the Temperance Congress convened by the League at Liverpool, and a few testimonies then given to his worth

may here be cited. Archdeacon Bardsley said of him :—“ He had been in Liverpool several times, and was known here as in all parts of England, and wherever he was known there he was honoured. His hoary head was a crown of glory because it was found in the way of righteousness, and he was sure it would have been to him a real gratification to know that the proceedings of this Congress were to be presided over by the Right Rev. the Lord Bishop of Exeter.”

Mr. Clarke Aspinall, Coroner of Liverpool, said :—“ It was his privilege some months ago to address a meeting in company with Mr. Bowly near Northampton. They met three or four times during the day in the interests of Temperance, and he could not help remarking that his presence seemed to impart strength to him, the younger man, and he talked of Samuel Bowly over and over again, because he spoke just the feelings of his heart. He said to friend after friend, Oh, that there were more Samuel Bowlys in the world ! Why, the very man's physique, the very man's hoary head, the very man's benevolent features, the very man's softness and Christianity of expression are enough, and more than enough, to make converts to every good cause, without him speaking or uttering a single word.”

Dr. Temple said : “ He had seen Mr. Bowly three or four times, and, indeed, the late President had held a meeting in his drawing-room at Exeter. He did not know that he had ever listened to anyone who spoke so plainly, so sweetly, so tolerantly, or so very eloquently, (because it was from the heart), with no uplifting of voice, and with not much gesture or speciality of manner, but, as Homer said of Ulysses, ‘ his words fell upon ears like snow falls upon the ground.’ There was a gentle flow of soft eloquence which did not cease to affect the heart long after the voice had ceased to reach the ear. Such a man

we could not but think of with regret for our loss, and with an admiration that would never be worn out as long as we retained any memories at all, for to forget him was impossible."

On the death of Mr. Samuel Bowly the League was fortunate enough in securing as President Dr. Temple, Lord Bishop of Exeter. In the early years of his life Dr. Temple had to endure hardness; but it was said of him that "Circumstances in and out of the Temperance sphere have conspired to make a man outwardly stern and unbending, the best loved bishop on the English Bench." He was the son of an army officer in poor circumstances, and was educated in the grammar school of the little Devonshire town of Tiverton.

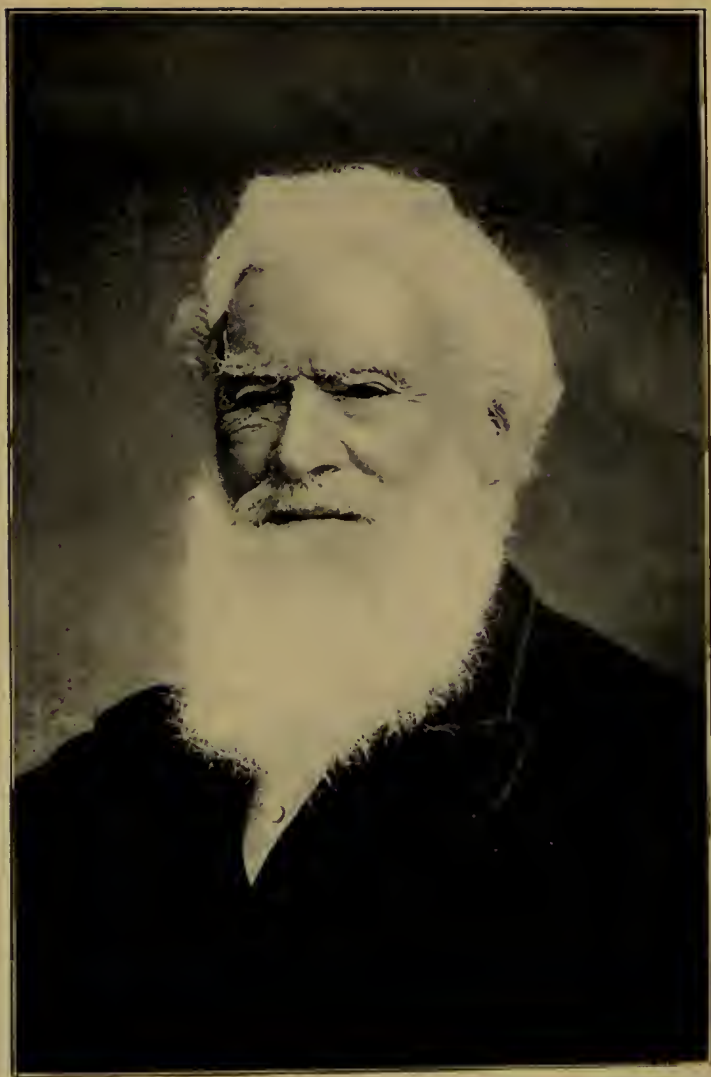
At the Church Congress of 1897, in addressing a meeting of working men, he said:—"His father was a working man—a soldier, who at his death was governor of a colony; but his father died when he was thirteen, and he had had to make his living since he was seventeen. He had known what it was to do without a fire because he could not afford it, and to wear patched clothes and boots. He learnt to plough as straight a furrow as any man in the parish, and he could thresh as well as any man."

In due time he entered as a student at Balliol College, Oxford, and was there at the time when it was rich in men who rose to high positions in literary and political circles. He became a tutor in the college, and at the age of twenty-seven was appointed principal of Kneller Hall, Twickenham, a new military training college. There he remained until 1855. For three years he was one of H.M. school inspectors, but his light could not be hid under a bushel, and in 1858 he was appointed head-master of Rugby. Numerous stories are told of Dr. Temple, of his bluntness, his directness of speech, his

apparent inconsiderateness ; but beneath the outward man beat a heart true as steel, and tender as a woman's.

It was while at Rugby that he became interested in the Temperance movement, and was led to see the necessity of 'Total Abstinence if the drink evil was to be effectually grappled with. Invited to preside over a meeting of the National Temperance League at Rugby, he objected, that he was not an abstainer ; but on being assured that he would be committed to nothing beyond listening to the arguments, he consented. At the close of the meeting Dr. Temple said the facts presented deserved, and should have from him, the most careful consideration. The sequel is found in this interesting reminiscence of that time told by Mr. Lee Warner, who was an under-Master at Rugby under Dr. Temple :—
“ He and the Archbishop used to attend the Temperance meetings at Rugby and support the dual principle. On one occasion, on their way home, after having both been well laughed at for speaking from this dual platform, Dr. Temple said, ‘ This will not do ; we are not getting on.’ They both came to the conclusion that the people thought that if Dr. Temple and himself were going to speak on intemperance they might make that small sacrifice of taking the Total Abstinence Pledge, and thus make others feel that they were doing a little to show sympathy with them, and Dr. Temple and himself from that year became total abstainers. It was a great delight to him to think that the Archbishop, who probably did more work in a day than anyone else within forty years of his age, had rejoiced more and more in the step which he then took.”

Dr. Temple had been eleven years at Rugby when Mr. Gladstone nominated him Bishop of Exeter. In 1885 he was translated to the See of London. He was then sixty-four, and from 1884 to 1896 he continued to win



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[London.

SAMUEL BOWLY, Esq.,

PRESIDENT, 1862-83.

the esteem and appreciation of all those with whom he associated. When Archbishop Benson died suddenly, the Queen was advised to transfer the Bishop of London to the highest post in her gift. It cannot be said that Lord Salisbury did much to aid the Temperance party, but by the choice of Dr. Temple as Archbishop he rendered our cause incalculable service, and after he became Archbishop Dr. Temple did not abate one jot of his interest in the movement.

In the report noting the Archbishop's death we read: "A strong sense of duty laid upon him—to refuse no opportunity of endeavouring to lead men to consider their responsibility in regard to intemperance and its alleviation—caused the Archbishop to devote his services to all kinds of Temperance organisations, but upon his own statement, there was no Anniversary that his Grace so much enjoyed as that of the National Temperance League."

The death of Dr. Temple imposed upon the committee the difficult duty of finding a suitable successor for the post of President; but the result of an anxious look round was the selection of the very Rev. the Hon. J. Wentworth Leigh, D.D., Dean of Hereford. Dr. Leigh had come into touch with the League at the First Congress of the Sanitary Institute held at Leamington, in 1877, and under the persuasive words of its President, Dr. B. W. Richardson, and Mr. Samuel Bowly, who was present as a deputation from the League, became a total abstainer. In Dr. Burns' History we find, under the date of 1878, this note: "Among the clergy who were now assuming a prominent position in the Temperance cause may be mentioned the Hon. and Rev. Canon Leigh, Vicar of Leamington." Dr. Leigh is thus a son of the League in regard to Temperance work, and the "prominent position" he took in the Temperance cause

so soon after being shown the path of duty, and which has marked his career since, pointed him out as a worthy successor of so devoted and strenuous a worker as Dr. Temple. The wisdom of the Committee's choice is being year by year fully justified.

Among the zealous workers connected with the Societies which the League superseded must be mentioned Mr. George Charles Campbell. Along with two friends, one his brother-in-law, he signed the pledge in 1842, when he was twenty years of age. The three lads were religious youths, and as soon as they had satisfied themselves that it was their duty to be equipped for whatever service God might call them to, by abjuring the use of alcoholic drinks, they met together, sang a hymn, read a chapter of the Bible, and then on their knees asked God to bless them in what they were doing, and to keep them faithful to their pledge. In the spirit in which Mr. G. C. Campbell's Temperance work was thus begun it was carried on to the end.

He soon found a place on the Temperance platform, and became an effective speaker, persuasive in his arguments. Dr. James Edmunds said of him:—"I well remember the effect on my mind of his earnest, able and sound teaching. His analysis of a hundred gallons of beer was better and sounder physiological teaching than I am able to discover in later and much more oracular utterances." When the League was formed he became Treasurer, having Mr. Smith Harrison as colleague for a time; and for the twenty years he was spared did notable service on behalf of the League, and the Temperance policy it advocated; and was blessed to see much fruit of his labours. At the Congress of 1862 he read a paper on "Prohibition: Its use and abuse," in the course of which he said;—"Legislation has always been advocated by the British League, the Scottish

League, the National Society, and the London League ; and they have gone beyond some prohibitionists of modern times, because they gave up drink themselves as an earnest of their sincerity." There were not a few who felt the point of this home-thrust.

One of the names on the first Executive Committee of the League was that of Mr. John H. Easterbrooke. He is known in Temperance history as the founder of the first Band of Hope in London. How this came about is best told in his own words :—" It is a remarkable coincidence that while the Band of Hope was adopted in Leeds in 1847, I should have been led to undertake a similar enterprise in the Mission Hall, Pear Street, Westminster, in 1847, without the slightest knowledge of such a title or juvenile society being in existence. The following sad incident prompted me to make the novel experiment. On a Sabbath afternoon I was visiting the haunts of dissipation and criminality, when I came in contact with a drunkard and his wife, whose bruised physiognomy indicated a recent ferocious quarrel. On appealing to them to dash down the bowl and the pipe, to sign the teetotal pledge, and enjoy a happy, sober life, the man replied, ' Mr. Easterbrooke, it is of no use preaching to us, we are drunkards. We formerly had a bright home, and lived in a respectable station ; but we drank. Drink has ruined us. We are lost, and must have drink to drown our remorse. If you want to do good,' then raising his skeleton arm, followed by a blow with his fist upon the table, he shouted, ' save the children.' This frantic exclamation of despair and pity for the children thrilled through my brain like a prophetic inspiration. In a few days I commenced operations. The weekly attendance of children was overflowing, the excitement in the locality aroused the attention of the poorer classes, and hundreds signed the pledge. The drink sellers tried

to suppress the extraordinary reformation, and twice imperilled my life. On Sunday mornings I held open-air meetings. Convinced of the necessity and value of organisation, I adopted the title of London Band of Hope Movement. Lord Ashley (afterwards the Earl of Shaftesbury), cordially accepted the presidency, and took the chair at the first tea festival and public demonstration in 1848."

Mr. Easterbrooke did noble work for the League, and on the 2nd January, 1897, his 80th birthday, he was presented with an illuminated address "in recognition of his steadfast and unflinching adherence to early conscientious conviction regarding the importance of the Temperance reformation, as well as for his enlightened and persevering efforts to advance its principles, especially amongst the young." The address recalled—along with mingled memories of revered fellow-workers now resting from their labours—the touching circumstance that Mr. Easterbrooke was then the sole surviving member of the first Committee of the League.

Among the Vice-Presidents of the League, as it was first constituted, appears the name of George Cruikshank, the famous artist. He made his mark as a caricaturist in the early years of his life, but in 1842 he illustrated a poem called "The Drunkard," written by a working man named John O'Neil. The four sketches he had made were realistic pictures, and showed, as Dr. Burns remarks in his history, his readiness then "to use his pre-eminent gifts in the service of a cause with which, a few years later, he became permanently united." In 1847 he produced a series of eight plates under the name of "The Bottle," plates which truthfully depict the stages by which men become drunkards. With these plates in his hand Mr. Cruikshank waited upon Mr. Wm. Cash, chairman of the National Temperance

League Society's Committee, and asked his help in getting them circulated. Mr. Cash asked him how he could so truthfully, and with such power, depict the evils of drink, and yet continue to use it himself? The question set him thinking, with the result that George Cruikshank joined the ranks of abstainers. In the following year he produced his companion series of eight plates, showing the misery endured by the drunkard's children.

Mr. Cruikshank now threw himself into Temperance work. In 1850 he appeared on a Temperance platform, under the presidency of Mr. John Cassell, and in the following year he took the chair at the inaugural meeting of the London Temperance League that was formed to do Temperance work among the crowds that the great Exhibition brought to London. In 1861, when the volunteer movement was started, he became Colonel of the "Havelock Rifles," a body composed entirely of abstainers, a feature, however, in its organisation that did not long continue.

In 1862 his famous picture, "The Worship of Bacchus," was finished and exhibited to the public, and the next year it was taken to Windsor that Her Majesty the Queen might see it. This was a great joy to the artist and the friends by whom he had been accompanied to Windsor. The picture was exhibited in various towns throughout the country, and in 1869 was purchased by friends of the Temperance cause and presented to the nation. In 1868 Mr. Cruikshank produced twelve plates called the "Gin Shop," and up to the time of his death, in 1878, when he was 86, continued a zealous worker in the Temperance cause, often appearing on the League's platform, and sometimes in the chair at League meetings. There is little doubt that Mr. Cruikshank suffered pecuniarily on account of the attitude he took up on the

Temperance question ; but he confessed that it had been a great advantage to him as respects health, and the better kind of life into which it had initiated him.

Among the staunch friends of Temperance, who in the early days of the League gave it loyal support, must be mentioned the name of John Cassell, the founder of the great publishing firm. He was born at Manchester, of humble parentage, in 1817, and joined the Temperance cause while yet a youth, finding employment in Lancashire as a lecturer in the spring-time of the Total Abstinence movement. He afterwards found employment in London, devoting his leisure to self-culture and the advocacy of Total Abstinence ; and in 1850 he began to dabble in literature, and so started the publishing business that is now of world-wide renown.

In the winter of 1849-50, when the fortunes of the Temperance movement appeared to be at the lowest ebb, Mr. Cassell, chiefly at his own expense, arranged for six monthly meetings to be held at Exeter Hall, and the *Weekly Record* says :—" Besides the direct good these meetings did, they were instrumental in leading to the formation of the London Temperance League, which afterwards amalgamated with the National Temperance Society, to form the National Temperance League."

In the League's Report for 1865, in which came to be recorded Mr. Cassell's death, the Committee say that they had heard " with profound grief and sorrow of the death of their valued friend and coadjutor, whom they had long held in high estimation, as well for his private worth as for his eminently useful public labours. Temperance early enlisted his warm sympathies and earnest advocacy. He was ever anxious that the advantages which the adoption of its principles had conferred upon himself should be extended to all classes of the community, but especially to the toiling millions of this

country. Their elevation was an object which he kept steadily in view, alike when inculcating Total Abstinence from the platform, and when guiding his large commercial enterprises as a publisher. The Press in his hands was made to diffuse among them a literature marvellous in extent, and in quality sound, instructive and purifying. He was emphatically the friend of the people, and by his remarkable industry and perseverance, coupled with rare tact and ability, he was enabled, under God's blessing, to confer upon them such substantial and enduring benefits as claim for his memory the veneration of every Christian patriot."

The reference to John Cassell makes very appropriate a reference to a kindred spirit, Mr. T. B. Smithies, who had been associated with the originators of the League in Temperance and other Christian work long before the League was organised. In an article Mr. Robert Rae contributed to the *British Workman*, in 1896, we read of Mr. Smithies :—" He took a practical share in the special efforts to influence the educated classes that were inaugurated by the National Temperance League about thirty-five years ago, and frequently joined Mr. Samuel Bowly and others in deputational work, at select conferences and drawing-room meetings. Along with the Bishop of Exeter and Admiral Sir William King Hall, K.C.B., he was present in 1873 at the inaugural meeting of the Royal Naval Temperance Society at Devonport, when Bishop Temple delivered a powerful speech, and stated that he had then been for several months a total abstainer. Mr. Smithies did much to produce and disseminate Temperance literature. His first venture in publishing was the *Band of Hope Review*, and he issued numerous books, pamphlets, and tracts, most of which were acquired at his death by the National Temperance League. When the *Church of*

England Temperance Magazine was first published, under the editorship of the Rev. Robert Maguire, Mr. Smithies took all the risks of publication ; and when Mr. Tweedie offered, in 1863, to transfer his rights in the *Temperance Record* without pecuniary reward to the National Temperance League, Mr. Smithies raised a substantial sum for presentation to Mr. Tweedie in recognition of his generous gift. In many other ways, too numerous to mention, Mr. Smithies, manifested his genuine sympathy with the 'Temperance movement.'

A very active member of the first Executive of the League was Mr. John Taylor. In 1851, when Mr. Charles Dickens wrote in *Household Words* a satire on the Temperance party, he wrote a pamphlet in reply. In 1852 he was associated with Mr. Samuel Bowly in forming the Friends' Temperance Union, and in 1856 he joined with others in sending boxes of Temperance Publications to our Soldiers in the Crimea. At meetings in all parts of the country he was to be found as the representative of the League. He was in Cork in 1864, at the unveiling of the statue to Father Mathew, and he actively assisted in getting *The Worship of Bacchus* purchased for presentation to the Nation. He represented the League at more than one of the International Congresses. In the Report for 1869, he appears as the Chairman of the Executive, and so continued until 1889.

Admiral Sir William King Hall, a Vice-President of the League, who did so much to help and encourage Miss Weston in the early days of her connection with the Navy, when in command at Falmouth was greatly troubled with drink defaulters, and "the day after New Year's Day I turned up the hands, and read out the punishments of the past year. More than two-thirds arose from drink. I then said—'If you consent to give up your allowance of grog, and avoid all public-houses

and beer-shops, and drink nothing but water for the next three months, I will give up my wine and head the list with you.' In a few hours forty-six of those men who had been most often under punishment signed the list, and we started our teetotal party. The publicans were surprised when the men landed to see some of their best customers pass by their doors, and much to my delight I was a witness of it. At the end of three months I again turned the hands up, and said—'I have kept my pledge; now how many of you have broken yours?' To my great satisfaction they said one and all that none had broken it, and thirty more men came across, saying 'I'll join your party, too.'"

The honoured name so intimately associated with the commencement of Miss Weston's work, and now borne by his son, who is President of the Royal Naval Temperance Society, was last year brought prominently before the public in a newspaper paragraph which reads:—"Rear-Admiral King Hall has now been permitted to make public the following letter from Lord Knollys, written in October, 1902:—"His Majesty is afraid that it would be difficult to make any public announcement that he considered his health can be as loyally drunk in water as in wine. The King commands me, however, to say that you are authorised to make it known privately, and in any way that you think best, and that you are authorised to state that Total Abstinens can always drink his health in some non-alcoholic drink to his entire satisfaction.'" The father secured to Miss Weston the privilege of going on board ships of war and speaking to the men on Temperance; and the son, by his "kind interest and perseverance," as Miss Weston expresses it, has secured to all Abstainers the privilege of showing their loyalty by toasting the King's health in water, or other non-alcoholic beverage.

A very earnest and able worker for the League, whose labours are detailed in Chapters IX. and XIII., was Mr. Samuel Sims; and on his death, in 1892, Dr. Edghill, the Chaplain-General of the Forces, paid the following tribute to his memory:—"It is greatly to the credit of the National Temperance League that it was the first to see the need of an organised attack upon drunkenness in the Army, and the magnificent opportunities which it afforded for such work. It is a striking proof of the insight of its leaders that they selected Samuel Sims as their agent in this untried undertaking. Mr. Sims began his work at a time when Temperance efforts were not regarded with such favour as they are to-day. One false, ill-considered step would have ruined the enterprise. He started with no official sanction, with no flourish of trumpets, with no big meetings, but very quietly and simply he went to each regiment, found out the Temperance men in it, knit them together, and so started a Society. He used every help he could obtain, but he did not despair when he had to stand alone. If he could get a meeting together, with the sanction of the officer commanding, he did so. If he could not obtain this, he trusted to individual efforts.

"But his simplicity and cheerfulness, his determination and enthusiasm, soon made him a welcome guest in every regiment. Soldiers loved and honoured him, officers and chaplains respected him, and gladly aided him in his work. The late Lord Napier was much impressed by a series of meetings Mr. Sims conducted at Gibraltar, over which he presided, and bore the warmest testimony to the lecturer's power and influence for good. If we to-day can rightly rejoice over the freedom now given for all Temperance work among our soldiers, we are bound to remember that we owe it, in no small degree, to the quiet, tacty, persistent work of our friend now at rest.

"Samuel Sims has left us an unfinished work; he laboured in laying foundations; down out of sight, among the mud he worked, and yet never lost heart. But he laid those foundations on the solid rock of Regimental Societies for all sorts and conditions of soldiers. I trust the time is coming when his dream of consolidated work on these lines will be carried out. We, in our easier work, still need his spirit; that never daunted buoyancy; that hopeful eye; that belief in the power of restoration; that cheerfulness under failure and changes. With them we shall build up the Temperance work among our troops.

"The result of Mr. Sims' work cannot be tabulated, but he has rescued many a soldier from intemperance, and brought joy and blessing to many a family. The State is all the richer for these lives, so nearly wrecked, yet brought safe to land at last. The Church is all the stronger for such delivered souls. There are soldiers now scattered throughout the realm who can date their new life, a life of sobriety and godliness, to the hour when they listened to the pleadings of Samuel Sims."

Mr. W. S. Caine became a Vice-President of the League in 1873, but he had been an ardent Temperance worker long before that. He was born at Liverpool on March 26th, 1842, and educated at Birkenhead Park School, under the Rev. Richard Wall, and is of old Puritan and Nonconformist antecedents.

Mr. Caine became a teetotaler early in the year 1862 under the following circumstances. He had gone to Oswestry to see one of his business customers, and having to wait two or three hours before he could see him, entered a book shop and purchased, haphazard, Mrs. Wightman's "Haste to the Rescue." Returning to the hotel he ordered the customary half-pint of sherry, and assimilated book and sherry together. The book

made such a profound impression upon him that he there and then took a sheet of paper from his portfolio, wrote out a pledge, and signed it. A week or two afterwards he went to Shrewsbury, called upon Mrs. Wightman, and enrolled himself as a member of her society, the same evening making his first speech on Temperance at her weekly meeting. Mr. Caine, on returning home, decided to start a Temperance Society at Egremont, the suburb of Liverpool where he then resided, and although the beginning was discouraging, in less than two years over 4,000 pledges had been taken, and permanent societies were established in seven or eight of the hamlets in the parish of Wallasey. Mr. Caine's public life during his first ten years as a total abstainer was almost entirely identified with the Temperance reformation, but in his twenty-ninth year he entered the political field, and in that sphere fought many contested elections.

For upwards of twenty-five years Mr. Caine was an acknowledged leader in Temperance circles, and he served as a member of the Royal Commission on the Licensing Laws. His endeavours to do good were not confined to his own country. He keenly felt the immense responsibility which rests upon England to righteously govern the whole of the 400,000,000 people who form our Indian Empire. He had travelled round the world, and had visited India four times. During his first and second visits to India he gathered a good deal of knowledge about the out-still system, and succeeded in getting the House of Commons to pass a resolution condemning it. Mr. Caine also founded the Anglo-Indian Temperance Association, of which he was hon. secretary, with the quarterly journal, *Abkari*, edited by Mr. Frederick Grubb, as its organ. Mr. Caine was the life and soul of that body, and his home was always open to receive visitors from India, on whose behalf the Association was founded.

Mr. William Isaac Palmer, who succeeded Mr. John Taylor as Chairman of the Executive in 1890, was born in the county which gave us old Samuel Bowly ; and, singularly enough, in the same house where, years before, Joseph Sturge first saw the light—the Manor House, Elberton, on the last day of May, 1824. Mr. Palmer's parents were members of the Society of Friends, and committed their son to the tuition of a sturdy old Quaker schoolmaster, under whose care young Palmer went to the first Temperance meeting he ever attended, and where he was so impressed that he signed the pledge. His schoolmaster seems to have received some vivid impressions at the same meeting, for he afterwards issued a little periodical called *The Sidcot Teetotaller*, in the printing of which his scholars (and amongst them William Palmer) assisted.

From school Mr. Palmer went to Reading and served an apprenticeship ; from thence passing on to take an appointment at Liverpool. Here his Temperance principles were tested by the ridicule and persecution of his companions, all of which he bore with unwavering resolution ; only giving way when his doctor advised his taking a little alcohol on account of failing health. Believing, however, that he derived no benefit from this experiment, he renounced the prescribed dose, and from that time to his death never tasted strong drink. From Liverpool he went to Reading, the town which has such good cause to feel thankful for his association with it ; and here he took up his abode permanently.

He was soon in the thick of Temperance work, and under his presidency the Reading Temperance Society began to take up new spheres of work. Monthly meetings were arranged in the villages surrounding Reading, Mr. Palmer being a frequent visitor either as speaker or chairman. Not many men were like Mr. Palmer in his

devotion to the Temperance cause. It cannot so truthfully be said that *he* took *it* up, as that *it* took *him* up, possessing and impelling him. Having no family ties (with the exception of a singularly tender attachment to an aged mother whose last days were rendered very bright days by his beautiful devotion), he espoused the Temperance movement, and in almost every branch of it was an active worker; though the personal effort or moral-suasion side, had more of his sympathy than the political. Many unique societies grew out of his suggestions and under his presidency. Amongst these are notably the Reading Help Myself Society (a banding together of working-men for aiding each other to self-help and 'Total Abstinence), the Southwark and Hoxton Hall Help Myself Societies, the Hoxton Hall Blue Ribbon Mission, and several others. He liberally helped "The Girls' Guild of Good Life," a movement for teaching the poor girls of Hoxton all that was pure and useful in domestic and social life; and was a generous friend to innumerable other efforts which had for their object the elevation of such as came under their operation.

With the National Temperance League he was closely associated for many years, and as a member of the Executive Committee rendered substantial help to its various and important efforts. Later on when elected Chairman of that Committee, he in that position devoted both time and money generously to its business departments. He was in fullest sympathy with the policy of the League, and on one occasion said: "We must depend upon the goodness and intelligence of the people if we want to carry forward legislation that is any good. Some people are wise in their generation it may be, but I feel that their wisdom has gone beyond their common sense when they say that teetotalism is good only for

those people who get drunk, but for moderate people moderation is a greater virtue. While we have people who think and argue like that we have a work to do yet to bring such persons on our side before we can expect the legislature of this country to go far in putting down the drink traffic."

Mr. Palmer died on the 4th January, 1893, and his death, sudden and unexpected, was a great blow to his friends and colleagues. The resolution of the Executive on the occasion was couched in these terms:—"In the deepest sorrow, we, the members of the Committee of the National Temperance League, desire to place on record our sense of the irreparable loss which the League has sustained by the death of our late chairman, Mr. Wm. Isaac Palmer. The value of his services to the League it is impossible to over-estimate; impossible it is also to over-estimate the value to each of us personally of his wise counsel, his cheerful spirit, and the example he set us of unswerving devotion to the Temperance cause. His simplicity of character, his kindness of heart, his boundless generosity, and especially, also, his complete forgetfulness of self, made it a pleasure and a privilege to be associated with him in his work. We would, with God's blessing, endeavour to follow in his footsteps."

Mr. T. Marchant Williams, B.A., J.P., succeeded Mr. Palmer as Chairman of the Executive, and during the few further years that his professional duties permitted him to reside in London, he gave efficient service in that position. On his leaving London for Wales, in 1898, the Committee passed a resolution in which they record their high appreciation of the invaluable service he had rendered to the League for upwards of a quarter of a century, "particularly in the work of advancing the Temperance movement amongst members

of the scholastic profession, and in the elementary schools of the kingdom."

He was succeeded in office by the Hon. Conrad Dillon, who had joined the League in 1882, and "had endeared himself to his colleagues in no ordinary degree." When the Army Temperance Association was being formed, he was nominated by the League as one of its representatives on the Committee; and when the Association was organised, in 1894, he acted as Hon. Secretary, and, as the League Report of 1902 says:—"He threw himself heartily into the work of the Association, which owes its present influential position, in a large measure, to his wise and self-sacrificing efforts."

During the few years that he was Chairman of the Executive, from 1899 till his lamented death, in 1901, he did valiant service, for during that interval the World's Temperance Congress of 1900 was held, and in the absence of the Secretary of the League, then lying crippled through his unfortunate accident, a great deal of work devolved on the willing shoulders of the ever genial and indefatigable Conrad Dillon.

Since the Hon. Conrad Dillon's death Mr. John Y. Henderson has been Chairman of the Executive, and is nobly bearing his share of the labour and responsibility attending the celebration of the Jubilee of the League.

CHAPTER V.

THE FORMATION OF TEMPERANCE SOCIETIES IN THE CHURCHES.

ALTHOUGH Temperance Reform was not at first recognised as a religious movement, it very soon became evident that it was essentially such, and hence the prominence given to the religious aspect of the question by the pioneers whose action we have been briefly summarising in our opening chapters. We have now to relate the efforts made by the League to reach the conscience of those "who profess and call themselves Christians."

Reference has already been made to the success attending the League's efforts to get ministers to preach Temperance sermons, and the number of pulpits that thus became available for drawing the attention of the Church-going public to the importance of the Temperance movement increased in a manner that was most gratifying and encouraging.

During 1859, the Rev. Stopford Ram, M.A., of Pavenham, made a special effort to influence the clergy of the Church of England. He drew up an appeal to his "reverend brethren," and got it signed by 159 clergymen, headed by Dean Close, of Carlisle, and Canon Babington, of Peterborough. In that appeal we

read :—"We abstain ourselves because we believe that the drunkenness which prevails may be traced back to moderate drinking as its great cause. We are convinced that moderate drinking, and not drunkenness only, supports the traffic. . . So long as drink is supplied there will be drunkenness. Which is most in accordance with common-sense—to supply the cause and labour in vain to remove the effect; or to get rid of the effect through the banishment of the cause? . . We abstain ourselves because we are convinced that the force of example is stronger than that of precept."

The Committee of the League regarded this appeal as so important that they sent a special vote of thanks to Mr. Ram for having prepared it and secured so many signatures; and, anticipating from it the happiest results, they took steps to secure its wide circulation when it appeared in the form of an "Ipswich Tract." Through the liberality of Mr. Joseph Tucker, of Pavenham, it was also published as an advertisement in the *Times*.

During the same year, on the initiation of the Rev. Dawson Burns, a similar declaration was signed by 212 members of the Baptist denomination. In November, 1859, a deputation from the League visited Cheshunt, and had a friendly conference with the clergy and ministers of that town and the surrounding district, and left with the hope and belief that they had been "the means of deepening impressions, and awakening convictions and stimulating zeal in the cause of Temperance."

The following year was a year of religious awakening, and the League's report for the year states that: "The Temperance movement, while it has contributed in no small degree to bring about this happy state of things, has to a still greater extent received an impetus from the

awakening conscience of the people, and your Committee have felt the increasing responsibility resting upon them in their presentation of the claims of Temperance; they are more and more convinced that the union of Christian courtesy with Christian faithfulness, which they have ever striven to maintain, is the advocacy best calculated to extend the practice of Total Abstinence."

They further note that during the year "scarcely a week has passed without your Committee receiving a call for aid from some new station. . . They have had especial satisfaction in rendering assistance to over seventy clergymen who are now actively working in their own parishes, many of them with a degree of energy and zeal that could not be surpassed by the oldest promoter of Temperance."

Another illustration of the influence the League was having on the Christian conscience was supplied by what took place at the Congregational Union of England and Wales, when the Rev. J. H. Wilson, and Mr. Samuel Morley attended and strongly urged the claims of Temperance. The result was a resolution in which the Union "earnestly entreat the pastors and members of the Churches seriously to consider this enormous evil, to discourage all social habits by which it is fostered, faithfully to expose its character as degrading to man and dishonouring to God, and to employ all suitable means to create and maintain throughout the Churches an earnest conviction of its sin and danger, so that, under the blessing of God, the disgrace and offence of intemperance may cease amongst us."

When these Conferences had been continued for four years, a discussion on the subject of Temperance took place in the Union itself, through a paper read by the Rev. Alexander Hannay on "The claims of the Temperance movement upon the Churches." At several subse-

quent meetings of the Congregational Union the subject was discussed, and in 1873, on the invitation of the Committee of the League, two hundred ministers and delegates assembled and resolved to form a Total Abstinence Association, to be composed of ministers and deacons in connection with the Congregational body. The Society was formed in May, 1874.

The Conferences which the League held with Baptist ministers were soon crowned with success. At the first Conference, held at Liverpool, in 1865, no action of a definite character was taken; but in 1868, when the second Conference with the Baptist Union took place at Bristol, a committee was appointed to draw up an address on the Temperance question, and the result of these efforts was the formation of the Baptist Total Abstinence Association, whose inaugural meeting was held in the League's Lecture Hall, on 29th April, 1874.

In 1864, when the Wesleyan Conference met at Bradford, the League convened a meeting of ministers, but the attendance was small, and little interest in the subject was manifested. A year later, when the Conference met at Birmingham, there was a large muster of abstaining ministers, who entered upon a course of action that has been attended with important results. A public meeting on the subject of Temperance came to be held every year during the sittings of the Conference; a monthly Temperance Magazine was published; and in 1873 an influential committee was appointed to consider and report upon such denominational action as was most desirable. At the next Conference a committee of Abstainers and others was appointed to further consider the subject, and only in 1877 was a denominational Temperance Society resolved upon, to consist of Abstainers and non-Abstainers.

The League was favoured with the services of a host

of able and earnest workers, who voluntarily went hither and thither to stir up interest in a cause which was being more and more recognised as having an important bearing upon the moral and religious, as well as the social and material, welfare of the people. In the report for the year 1860-61, we read of five new places having been visited by Deputations, with the view of forming new Societies. As the result of one of these meetings, that held in Eccleston Chapel, Pimlico, the Rev. J. S. Pearsall, the minister, signed the pledge, along with thirty others; a Society was formed; and at a meeting of the Society, which the Rev. Newman Hall had addressed, ninety-five adults signed the pledge.

During 1861, with the view of bringing the subject prominently before the religious public, the Committee arranged for a series of Sunday sermons in the principal Churches and Chapels in the Metropolis. The first of these was preached in St. Clement Danes Church, Strand, by the Rev. W. Ackworth, M.A., Vicar of Plumstead; the second in Christ Church, Highbury, by the Rev. Canon Babington, M.A.; the third in St. Saviour's Church, Chelsea, by the Rev. W. C. F. Webber, M.A., Sub-Dean of St. Paul's. Sermons were also delivered in the Stepney Meeting-House, by the Rev. James H. Wilson, Secretary to the Congregational Home Missionary Society; in Hare Court Chapel, Canonbury, by the Rev. Newman Hall; and in Cross Street Chapel, Islington, by the Rev. J. S. Pearsall, of Eccleston Square Chapel. These sermons, being all delivered to the ordinary congregations, and at the ordinary hours of Divine worship, made the Committee hopeful that "the subject was brought under the notice of many who had not previously given any attention to it."

During this year the League was gratified to welcome the Rev. Robert Maguire, M.A., Incumbent of Clerken-

well, who at the request of the Committee gave his first public lecture on 'Temperance, in Exeter Hall, on December 5th. Mr. Maguire had signed the pledge on 27th November, 1860, having resolved to give Total Abstinence a twelve months' trial. During that twelve months he was a silent but interested observer of what was going on, and the practice of Total Abstinence having proved satisfactory, he became "a real thorough-going convert." The address he delivered was a narrative of his experience as a Teetotaler for one year, and was published, and widely circulated, under the title of "First Words." Mr. Maguire lost no time in forming a Temperance Society in his parish, and in a few months it comprised 500 members, including both his curates, four of his Scripture readers, many of his Sunday School Teachers and District Visitors.

In the League report for this year we read of Mr. Maguire, that: "The numerous and unexpected ways in which he finds the Society adding to the efficiency of other departments of his parochial work, has led him to engage in the promotion of 'Temperance with a degree of zeal and devotedness that entitles him to the warmest thanks of every friend of the movement." Noting the fact that Mr. Maguire's Society was called "The Clerkenwell Parochial Temperance Association," Mr. Tweedie's almanack says:—"We cannot but think it was a happy idea to bring to bear upon the Temperance movement the already existing parochial organization. Well would it be for the Temperance cause, if other Incumbents would go and do likewise."

During the year that saw the Rev. Robert Maguire come out so boldly as an advocate of Total Abstinence, the Rectors of the large Metropolitan parishes of Lambeth, Whitechapel, and All Souls, Langham Place, with the Incumbents of Winchmore Hill, All Saints, Brixton, and

St. Michael's, Islington, gave their adhesion to the Total Abstinence movement by signing the pledge ; and in the case of many of them Societies had been formed and were in active work in their parishes.

But now we must go back a couple of years, and notice some events which had a potent influence in exciting the unwonted interest now manifested by the Church Clergy in the Temperance movement.

The year 1859 was notable for the publication of Mrs. Wightman's "Haste to the Rescue." Although the League had not then a Publication Depôt, there were two members of the Executive who were connected with the publishing trade, viz. : Mr. Wm. Tweedie and Mr. T. B. Smithies, and they saw to it that a book so helpful was brought under the notice of the public.

In August, 1860, the Committee had an interview with Mrs. Wightman at Mr. T. B. Smithies' Book Saloon, in Paternoster Row. Mrs. Bayley, authoress of "Ragged Homes and how to mend them," was also present, along with Mr. Samuel Morley ; and a most interesting conference took place. The League presented Mrs. Wightman with a beautifully engrossed address, in which they made laudatory allusion to the noble work she had accomplished at Shrewsbury, and then, referring to her "Haste to the Rescue," the address goes on :—
"Unadorned with human eloquence, but stamped with the impress of reality and truth, your little volume has become a portion of our treasured household words. To its recital many have listened with emotion, and not a few have been constrained thereby to adopt the practice of Total Abstinence from intoxicating drinks. Especially do we rejoice that Ministers of the Gospel, forming a goodly number, have been induced to ally themselves to the cause we love and serve. Instructed by your experience, and encouraged by your example, we cherish

the hope that ere long the mothers and daughters of England, of culture and influence, will awake to a sense of their responsibility, and with earnest solicitude seek the deliverance and happiness of their degraded fellow creatures."

Having learned that about thirty Clergymen had adopted the practice of Total Abstinence through the reading of "Haste to the Rescue," the Committee presented a copy to the library of every Theological College in the Kingdom; and, encouraged by a gift of £50 from Mr. Josias Nottidge, (at first given anonymously) towards the object, the Committee decided to distribute 10,000 copies amongst the Clergy of the Established Church. This distribution was made during the months of January and February, 1862, the actual number distributed being 10,300. The immediate effect was most encouraging. Numbers of Clergymen to whom the book was sent applied for help to inaugurate, or carry on Temperance work in their parishes. One Clergyman, who applied for a deputation, mentioned that "the incumbents of five closely adjacent parishes were ready to unite with him in organizing an efficient Temperance Association for the district."

Here let us pause, and ask what it was in Mrs. Wightman's book that caused something like a revolution in the attitude of the Clergy towards Temperance reform? The book possesses no literary merit; it is a simple narrative of Mrs. Wightman's experience as given in letters written to her sister, and written with no thought of publication. The marvellous success of Mrs. Wightman's work at Shrewsbury had led many to enquire: How was it accomplished? and with the view of satisfying these enquiries the simple letters were gathered together and published. And what was the experience thus revealed to an astonished Church and an astonished

world? Let the following brief notices of Mrs. Wightman's suffice.

Mrs. Wightman, the wife of the Vicar of St Alkmund's Church, Shrewsbury, entered upon her evangelistic work with the hatred of Teetotalism that was prevalent at the middle of last century, but no prejudice could blind her eyes to the part drink plays as an antagonist to the reception of the Gospel. In a letter dated January, 1858, begging the advice and prayers of Miss Marsh, the authoress of "English Hearts and English Hands," she says:—"Teetotalism is a thing I have always hated. But what am I to do? The men tell me they cannot stop at the first half-pint—they cannot drink moderately. If I prevent it being a *stumbling block*—that is, a thing to be depended upon instead of Christ as their salvation and strength—shall I err in listening to the entreaties of the women to get their husbands to sign the pledge?"

The reply to this letter came from the Father of her correspondent, the Rev. Dr. Marsh, and it was: "By all means try the Total Abstinence pledge." Mrs. Wightman did so, and with the most satisfactory results. Six months' experience on 'Total Abstinence lines constrained her to write: "I could no more now be a *Christian and not a Total Abstainer*, than I could be a *Christian and a Drunkard*. The facts I witness have made me, for the sake of my own flesh and blood, my brothers and sisters of the working classes, LOATHE the very sight of that which to them has been the occasion of sin and sorrow of heart—aye, of *going down to hell*. I do not envy the man who would argue against Total Abstinence on the score of enjoying all God's good gifts. In the name of humanity, does self-denial mean giving up nothing that we consider good for food, or pleasant to the eye; although by doing so we may rescue a brother or sister

from hell, who should be dear to us as our own soul? Oh! shame on our Christianity!"

In the course of her work Mrs. Wightman found that the women as well as the men required to be delivered from their besetting sin of intemperance, and she writes: "Will it be believed, I have been found fault with by Clergymen, both by letter and in conversation, for admitting *women* to sign the pledge? Can I see my *sisters* perish and not hold out the same helping hand to them as to their husbands? . . . If persons are really ignorant of facts which lie around their path, are they competent judges of what is necessary and what is not?" One word more by way of showing what the Teetotal Christian had to face at the hand of his fellow Christians in the middle of last century, and the blessed results that drowned their despondency in gladness of heart. Mrs. Wightman writes:—"I sometimes feel disappointed at the Total Abstinence phase of my work, because I fail to get the sympathy of Christians in it, so great is their *prejudice* against it. . . I am quite certain that without TOTAL Abstinence, no permanent good will be done to the working classes, surrounded as they are by temptations to drunkenness. At least *I could do nothing*; for until the besetting sin and the bad companions are given up, no working man (at least not one in five hundred) will ever attend any place of worship. My husband, his curate, and Scripture Reader in vain had cottage-lectures in our parish for years. Not a *man* would attend them, *only women did so*; and now, to their surprise, 150 men come, without being looked up, on Tuesday nights, and at least 70 men attend Church twice every Sunday."

The League recognised the value of Mrs. Wightman's book, and therefore used it as a weapon in the warfare against the drink evil; for the attitude which stern experience constrained Mrs. Wightman to adopt on the

drink question, is that to which we look forward as sure to be adopted by all Christians when knowledge has made the intellect clear, and conscience has been freed from prejudice and prepossession, as to the true nature and dire results of alcoholic drinks. But meanwhile we have to recognise that there are multitudes of good men and women who make and sell and buy and drink these liquors, and charity forbids us condemning them for not yet having come to the light that would constrain them to endorse Mrs. Wightman's definition of a Christian—one whose Christianity has Total Abstinence as an essential factor.

We must recognise these godly patrons of alcoholic drink as acting according to their light, just as in days gone by Christians acted in regard to slavery, and our duty is to go on enlightening them. But in doing so we must see to it that the immature views they hold as to Temperance reform, involving in some shape or other the continued use of alcoholic drinks, are not enunciated from the same platform, or ventilated through the same press organs, as we use for the advocacy of Total Abstinence.

There is no doubt that the circulation by the League of Mrs. Wightman's "Haste to the Rescue" had a good deal to do with the formation of the Church of England Total Abstinence Society, which was formally inaugurated on the 5th of May, 1862. In a sermon which the late Canon Ellison preached in Windsor Parish Church on the 5th January, 1862, he speaks of Mrs. Wightman's work at Shrewsbury, and said that, without any knowledge of that work, a similar work had been going on in his own parish at Windsor, and with a like blessed result. In view of the importance to the progress of the Temperance cause of the National Church formally joining in the movement; and in view of the

potentialities enshrined in whole-hearted devotion on the part of the Church to the reform that was now acknowledged to lie within the lines of duty, if she would be true to her God and Saviour ; we think it may be profitable to dwell a little on the personal convictions, and the policy based upon them, which Canon Ellison, the leader of the movement, then enunciated.

How far the persistent teaching by the League of Total Abstinence as the only effectual remedy for intemperance may have influenced Canon Ellison it is impossible to say, but his attitude at that time, and the arguments by which he vindicated his position, point him out as a concrete realisation of the League's ideal of a Christian Minister.

In the sermon to which we have alluded he says of his Society :—"It is an Association for helping those who have acquired the terrible drunkard's thirst ; therefore Total Abstinence from intoxicating drink is the condition of membership." In a paper read by him at the Church Congress held at Oxford, in July, 1862, he alluded to the drink evil, and said :—"In the midst of this state of things, a special remedy for the special evil—struck out first by the chief sufferers, the working classes, themselves—has been growing up from small beginnings, till it has taken shape and challenges the closest scrutiny into its principles and results. Persons directly or indirectly interested in the suppression of intemperance have associated themselves together ; they have taken as the basis of association entire Abstinence from intoxicating drinks."

As these were the days when there were still many who believed alcoholic liquors to be beneficial in health as well as in disease, Canon Ellison thus states, and replies to, the objection that might be based upon this supposed fact. Here is what he says :—"We are en-

feebling our bodies, crippling our usefulness, killing ourselves, by Total Abstinence, and so contravening the very law on which we have based our system,—‘doing all to the glory of God!’ Be it so. Admitting for a moment, for the sake of argument, the correctness of such a view, I have yet to learn that it is not lawful for me to act upon a higher law of Christian ethics which comes in and crosses the other,—‘We ought to lay down our lives for the brethren;’ and again, ‘He that loseth his life for My sake, shall find it.’ When one soldier of the Cross is struck down at his post, God has His own recruits ready to step in and take his place. His work goes on though the workman has gone to a higher place. It were a noble martyrdom, to say the least, to perish in rescuing England from her desolating sin. But here, too, the imaginary dangers vanish as you confront them: the claim to martyrdom must, I fear, if it rests on this ground, break down. The hard-worked man—brain-worked or hand-worked as the case may be—can better work without stimulants than with them; with exception, no doubt, when medicinally they may be required.” And at the close of his paper we read:—“We are told to wait for the operation of causes, which, of slow but certain growth, will in a generation or two make these drinking habits a thing of the past. We answer: “We dare not. Souls are being rescued from the drink; and that by a machinery which, to every parochial Clergyman, lies close at hand. Let it be proved that that machinery is an unlawful one—unlawful for the Christian man who uses it, unlawful for the Christian Minister who directs its use—and we too will stand aloof and witness the strange sight of raging demoniacs turned into humble worshippers at the feet of the Lord Jesus, by an agency which is not of God!”

Canon Ellison preached the first anniversary sermon of the Church of England Total Abstinence Society in St. Clement Danes Church, on 5th May, 1863, and in the course of it said :—" We are associated together on the basis of Total Abstinence, that we may the better 'seek and save those that are lost.' " Towards the close of his sermon he referred to the slave trade, and to slavery, in regard to which the Church of Christ was so long indifferent, and said :—" But earnest men arose : as the facts of the trade became known to them, they dinned the facts into the ears of their sleeping countrymen, till the National conscience awoke ; and, at a stroke, the evil was swept away from our midst. If we be as wise as they were, as humble, as patient, as instant in prayer, shall we have the less success ? We tell of a slavery more fell, of a sin more colossal in its proportions, more hideous in its results, than ever the African slave-trade was. We have to speak of a great wail of anguish, going up every day in the midst of us, from wives heart-broken by cruelty and neglect, from homes made desolate by a mother's abandonment, from children, without their fault, growing up to lives of infamy and disgrace. We have to paint in a darker background still to the picture—in the souls, numbered by tens of thousands, that are going every year to encounter the certainties of a drunkard's doom. Let us bear our witness—if it must be so, in the ears of an unwilling people ; let us cry aloud and spare not—accepting it as our life-work to show, each of us in the plot of ground which God has given him to cultivate, that the means of deliverance are at hand ; and it cannot be but that the heart of Christian England will, in time, respond to the cry. Our chief Pastors will help on and direct our efforts ; our legislators will further them by amending the law ; our Magistrates by enforcing them.

The set time will come for God to arise and have mercy on Zion. Christian England will at length become sober England. We shall be free."

In a sermon preached at St. Aldate's, Oxford, on New Year's day, 1864, the revered Canon thus pleaded the cause of Total Abstinence:—"We call you to it, if in no way you seem to need it for yourself, as affording a marked and special opportunity to those who would wish to live the higher Christian life. We do not conceal from you for a moment that the path on which you would enter is a path of daily self-denial, that you may have to be exposed to misconceptions, tried by ridicule, brought to know the bitterest of all trials, 'a man's foes shall be those of his own household.' We think it better it should be so. The work that lies before us is gigantic in its proportions; but for the higher arm on which we lean, insuperable in its difficulties; and it is better there should be a sifting trial, in the first instance, to disengage from the movement those that are faint of heart and weak of hand. It is by the 'three hundred that lap with the tongue' that the strongholds of Midian must be stormed and won."

The extracts from what Canon Ellison wrote and spoke during the two or three years following his conversion to the practice of Total Abstinence, explain the influence he was enabled to wield as Chairman of the Church of England Total Abstinence Society, changed soon after to bear the name of "Temperance Reformation Society," but still having Total Abstinence as the basis of its work.

By way of celebrating the Anniversary of the League in May, 1862, sermons were preached by the Rev. Robert Maguire, M.A., in All Souls Church, Langham Place, by permission of the Rector, the Rev. E. R. Eardley Wilmot, ^FM.A.; and by the Rev. Newman Hall in

Regent Street Presbyterian Church, the Rev. Dr. Hamilton's. And at the Annual meeting in Exeter Hall on 20th May, presided over by Edward Baines, Esq., M.P., the Church was represented among others by the Rev. H. J. Ellison, Vicar of Windsor, "who declared that he had been forced by the facts coming before him, as a Clergyman, to become an Abstainer."

On the 22nd of May, a Conference of Abstaining Ministers of all denominations, convened by the League, was held at the London Coffee House, under the chairmanship of the Rev. Canon Babington, M.A. Besides the Chairman's address, papers were read by the Rev. Stopford J. Ram, M.A., and the Rev. Charles Stovel, London, on "the best means to be employed by Ministers of the Gospel in endeavouring to induce their professional brethren and members of Churches generally to become Total Abstainers. The resolution formally adopted at this Conference included one for the publication of "a condensed account of the personal and professional experience of Ministers who have practised Abstinence from intoxicating liquors." Another resolution was one asking all Abstaining Ministers to have annually a Temperance sermon, with collection in support of the League. And yet another suggested private meetings among the religious and educated classes for conversation and discussion on Temperance. On the evening of the Conference a public meeting was held in Exeter Hall, presided over by the Hon. and Rev. Leland Noel, M.A., when interesting and effective speeches were delivered, and testimonies given that were intended to be embodied in the volume of testimonies in favour of Total Abstinence resolved upon at the morning Conference. With the exception of an increase in the number of sermons preached annually on the subject of Temperance, the resolutions of this Conference came to nothing.

During 1863, a Deputation from the League visited Oxford and held a Conference with ninety-four undergraduates, presided over by a Proctor, and the result was the formation of "The Oxford University Temperance Association," which twenty undergraduates joined on the spot. On the evening of the same day a public meeting was held in the Corn Exchange, attended by 2,500 persons, and presided over by the Vice-Chancellor. A Deputation also visited Cambridge, and there held similar meetings, with the result that a committee was appointed to consider the details necessary to the formation of a Temperance Society.

In the League's report for 1866-7 we read :—"In the various sections of the Christian Church, the omens of progress are both numerous and cheering. The Very Rev. Dr. Hook, Dean of Chichester, delivered an effective speech in favour of Total Abstinence, at the Church Congress held last autumn in the City of York, when he was ably supported by other Clergymen present. And the Very Rev. Dean Stanley has cordially agreed, at the request of your Committee, to permit the delivery of a Temperance sermon by an Abstaining Clergyman, at one of the special Sunday evening services in June or July, in Westminster Abbey."

In reference to the opening of Westminster Abbey for the preaching of a Teetotal sermon, the Report for 1867-8 says :—"The Temperance Reformation, cradled in obscurity and poverty, and nursed into strength and manhood amidst the indifference and contempt of nearly all whom the world calls great, has not been deemed unworthy of recognition and approval in Westminster's famous Abbey, where, amidst the spirit-stirring memories of the past, Total Abstinence has been acknowledged and advocated as the most efficient remedy for our Nation's greatest curse, and a solemn appeal has been

made to our countrymen, on the grounds of humanity and Christian patriotism, to renounce all connection with the causes of this overwhelming evil."

The first of these Abbey sermons, which suggested to the Committee the passage just cited, was preached by the Rev. Robert Maguire, M.A., in July, 1867; and one of the indirect results of such a sermon in such a place, was the delivery of Temperance sermons in Parish Churches in different parts of the country, thus enabling the League to bring the subject of Temperance before some classes of the people who never think of attending Temperance meetings, and are indifferent on the subject.

These sermons were preached for the most part by the Rev. Robert Maguire, and the Rev. John Rodgers, Incumbent of St. Thomas, Charterhouse.

Following the opening of Westminster Abbey to 'Teetotal teaching, came a sermon in Chichester Cathedral, by permission of Dean Hook, preached by the Rev. Prebendary Ellison, on 12th February, 1869. And during the year embraced in that Report a large number of sermons were preached by Clergymen in all parts of the country. Referring to these sermons, the *Church of England Temperance Magazine* of that date wrote:—"We cannot help feeling a kind of jealousy that our own Society, representing as it does the Church of England on this subject, has not had the privilege of leading the van in this mode of advocacy; but we hope that, in due time, when circumstances will permit, we shall not be ashamed to follow in the wake of the National Temperance League, in securing pulpits in our fine old parish Churches, and gathering the parishioners into their own venerable fabrics, to hear the solemn and serious 'putting' of this vital and all-important cause."

On the 20th February, 1870, the Vicar of Windsor preached under the dome of St. Paul's Cathedral, and

two days after he preached in Gloucester Cathedral, the use of which was granted by the Dean and Chapter on the application of Mr. Samuel Bowly, the President of the League. In July, 1870, the sermon in Westminster Abbey was preached by Dean Hook, of Chichester.

With respect to this opening of pulpits for the preaching of Temperance sermons by divines who were Abstainers, there is an interesting passage in "Historical Notes and Recollections" by the late Secretary of the League, and with the following extract from these "Recollections" we close this chapter:—

"It was in 1864 that Mr. Spurgeon first granted the Metropolitan Tabernacle to the League for a Temperance sermon on a week-day evening, and for twenty years there has been no break in the series of sermons preached in the Tabernacle on the Sunday afternoon preceding the annual public meeting of the League.

Numerous sermons were preached about that time in other ecclesiastical buildings; parish Churches and influential Chapels being readily secured at first for the week-night, and afterwards for Sunday services; and great astonishment was expressed when the first Temperance sermon was announced to be preached in Westminster Abbey, in July, 1867, by the Rev. Robert Maguire. This was followed, in 1869, by a sermon in Chichester Cathedral by Canon Ellison, who also preached in the following year in St. Paul's Cathedral and Gloucester Cathedral—all three services being arranged by the National Temperance League.

"Never in all my official experience was so important a piece of work settled in so short a space of time as the first Temperance sermon in Westminster Abbey. Without introduction of any kind, I sent in my card to Dean Stanley, and was received with as much courtesy and kindness as if I had been an old friend. On hearing my

proposal, the Dean said there were only two societies which were permitted to have anniversary services at the Abbey, and if he were to add even one to the number he would soon have a hundred applicants for the same privilege. I replied that our object would be served if he could invite a suitable preacher to discuss the Temperance question, apart from any society, and he at once said he would be happy to do so. All through the negotiations regarding the first sermon, as well as those which followed it, I was treated with unvarying kindness and straightforwardness by the Dean and his truly benevolent wife, whose interest in Temperance work was of a thoroughly practical character. At one time Lady Augusta sought my help regarding an official at Westminster Hospital who was in danger of losing his situation through drinking habits. Another case was that of a victim to drink who had been coachman to the Duchess of Kent; and not long before Lady Augusta's death, when she was visiting Paris, I received a letter from her stating that she had met in that city an Englishwoman addicted to drink whom she was trying to save, and asking me to furnish the address of some one in Paris who might be trusted to take an interest in the case when she returned to London. I am happy to add, in this connection, that the present Dean of Westminster has always been as ready as his predecessor to arrange for the annual sermon, which has now become an institution at Westminster Abbey.

“ St. Paul's Cathedral was not quite so easily secured for Temperance advocacy as Westminster Abbey. When I first waited upon the then Bishop of London (Dr. Tait) the preachers for that year's special services had all been appointed, and in the following year the negotiations fell through in consequence of Canon Bardsley—the invited preacher—having arranged for a long absence

from home ; but at length in 1870—three years after the first application—Bishop Jackson invited Canon Ellison to preach on Temperance under the dome of the great Metropolitan Cathedral on Sunday evening, 20th February—a day that was rendered still more memorable by the delivery of Temperance sermons in Mr. Spurgeon's Tabernacle, and in the City Road Wesleyan Chapel,—the Cathedral of Methodism.”

CHAPTER VI.

FURTHER EFFORTS TO AROUSE CHRISTIANS TO THEIR RESPONSIBILITY.

THE formation of Temperance Societies in connection with the Church of England, and with the Congregational, Baptist, and Wesleyan bodies, necessarily resulted in the League appearing less prominently as a moving force in their Temperance work. But the League kept a watchful eye on the progress and development of the different Societies it had so powerfully helped to bring into existence, and never lost an opportunity of reiterating the truth which it was founded to propagate—that the total disuse of intoxicants is the condition to success in Temperance reform. And it still found openings in abundance, which its zealous and self-denying agents occupied with most cheering results. In the Lecture Hall in the Strand many Conferences took place with Schoolmasters and Schoolmistresses, Scripture readers, and Missionaries engaged on both home and foreign service.

In the year 1869, the Lower House of Convocation issued a Report on the subject of Intemperance, the Report being that of a Committee appointed the previous year, on the initiation of Archdeacon Sandford, who acted as chairman of the Committee and drew up the Report. The League was an interested spectator of what was going on, and in a review of the year, 1868-9 refers to “the valuable Report recently presented to the

Lower House of Convocation by its Committee on Intemperance—a document which, more than any official paper yet published, foreshadows the approach of the time when the various sections of the Christian Church shall recognise the value of the Temperance movement, and thankfully avail themselves of its aid as an ally in advancing the spread of Christianity in the world. To the attainment of this end, not yet fully realised, your Committee have devoted several years of painstaking and persevering effort. An important step was taken seven years ago, when a Conference of Abstaining Ministers of religion of all denominations was held at the London Coffee-House, followed by a great meeting in Exeter Hall. That was succeeded by many Conferences of a more sectional character. Some of the earlier of these were rather discouraging; but as years advanced the attendance became more numerous and the interest more decided; and your Committee now look back upon the Ministerial Conferences held during the last few years as one of the most efficient means they have been privileged to employ in promoting the great work undertaken by the League."

The result of this Convocation Report was the reconstitution of the Church of England Temperance Society on a basis which welcomed non-Abstainers as co-workers with Abstainers in the Temperance cause. The League could only say:—"The devoted Clergymen and Laymen who direct the Church of England Temperance Society are, from their position and influence, capable of achieving great good. How far the widening of its basis will be conducive to success is a question which time will determine."

The arrangements for the Annual Meeting of the League in 1873 embraced the presence of Archdeacon Sandford on the platform, but typhoid fever cut him off

on the 22nd March, and the Committee say in their Report that his death "created a gap that will not easily be filled. The worthy Archdeacon laboured nobly and effectively during the few years that he was identified with the movement, and has left behind him, in the Canterbury Convocation Report, a monument of energy, sagacity, and industry, that will long exert a beneficial influence upon the Clergy and the English people at large." It is recorded that a little before his death he expressed deep regret that he had not sooner taken up Temperance work.

Although the proceedings of the Church of England Temperance Society are not chronicled in the Reports of the League, and the League had no voice in the reshaping of the Society consequent on the Report of Convocation, it almost seems essential that a brief notice should be given of the change that was then effected in the constitution of a Society which the League had done so much to bring into existence. And this notice we take from a paper read by the Rev. Robert Maguire, at the Annual Congress of the Midland Clerical and Lay Association, held at Leicester, on 24th June, 1873. We choose Mr. Maguire as our exponent, because of the long time he was identified with the work of the League, and the invaluable services he rendered both in the pulpit and on the platform.

Referring to an interview between the Society and those representing Convocation, he writes:—"As the original constitution of the Society recognised the practice of personal Abstinence as the qualification of membership, and as the majority of Convocation were not prepared to recognise or adopt that principle, while still prepared to throw themselves, heart and soul, into the movement, it was felt that some common basis should be agreed upon, which would admit to joint

fellowship those who were on all the main points agreed, differing only as to the question of Abstinence on the part of *all* the members as the suggested mode of carrying on the work. . . . For myself, I feel, in common with all my Abstaining brethren, that *our* plan is the short and easy method, involving no cumbrous machinery of expedients, but going direct to the root of the evil tree, and there laying the axe—at the very root. We feel that though a truism, it needs still to be expressed and enforced, that there can be no drunkenness, if men only will not drink! Nevertheless, there are many reasons, which, though perhaps worth but little in themselves, still weigh with most men, who yet for all that deplore the evils of the drink traffic. These men sought to enter into alliance with us, on their own terms; we have accepted their proposal, and the grand junction has been effected. . . . While still most earnestly adhering to our own system, believing it to be the safest and the best, we have assigned a large measure of the work to those who, for various reasons, do not yet see their way to do as we do in the matter. . . . My great fear is, that the whole matter will, in too many instances, expend its vigour on conferences, and conversations, and discussions, and no practical steps be taken at all to repress the evil by any actual efforts. In that case things would go on just as before, and the Teetotalers would have the credit of all the tangible results, and the Total Abstinence principle would still hold the palm, and best deserve to hold it. Still, I do hope the new energies now called into the field will prove themselves more worthy of the high expectations that have recently been created. If not, it will be more than ever made good, that the Rubicon of the wine cup must be crossed, however narrow or shallow, before a man is fully committed to the warfare against strong drink with any prospect of victory and success."

To these details of the negotiations that preceded the enlarged basis, let us add a few words from a paper read by Canon Babington, then 83 years of age, at the Conference of the League held at the Crystal Palace, on 24th June, 1874. He said:—"Of that Union I cannot but speak most hopefully, although it is not formed wholly on the only sound basis, that of entire Abstinence from alcoholic liquors. For we know that if men will work heartily in this great work, they must be driven, by the facts that they meet with, into the advocacy and practice of Total Abstinence."

The first fruits of the changed constitution of the Society seemed to justify the most sanguine hopes of those who advocated the change. In the League's Annual for 1881, noting the progress of the movement during the previous year, we read:—"With a large annual income, and having more than 3,000 Abstaining Clergymen, including four distinguished Bishops—Durham, Exeter, Gloucester, Rochester—to aid by their example and influence, the Church of England Temperance Society occupies an eminent position for the promotion of perfect sobriety."

In the summer of 1870, a Missionary Conference convened by the League was held in Cannon Street Hotel, when papers were read and addresses given by Missionaries from stations in Africa, India, South America, West Indies, &c. A Committee was appointed "to draw up a series of pointed queries in reference to Intemperance and Christian Missions, to be addressed to the officials of Missionary Societies and to all British Missionaries in the foreign field;" the information so obtained to be "classified, digested and published under the auspices of the League." The queries were issued, and many returns received, sufficient "to convince your Committee that the use of strong drink is one of the most formidable

obstacles that exist to the spread of Christianity in foreign countries, as well as at home, and that British Christians could not in a more striking and practical manner evince the sincerity of their desire to hasten the coming of Christ's Kingdom in the world than by setting before their fellow-men of every class and creed an example of entire Abstinence from all intoxicating liquors."

In the summer of 1877, the Presbyterian Church of England held its annual Synod in London, and on the invitation of the League about 150 Ministers met and discussed the subject of Temperance with the President and other members of the Committee, with the result that on the following morning thirty-eight Ministers and five Elders pledged themselves "to use individual and united effort to promote Abstinence in the Church and the community." During the sitting of the Synod in London in 1899, the League invited the members to an afternoon reception to meet Dean Leigh, Canon Wilberforce and others, when addresses were delivered to a large and representative company of Ministers and Elders; a similar gathering being held as recently as last year.

In the early days of the Temperance Reformation, the advocacy of Teetotalism was regarded in some religious circles as more infidel than Christian, and the Evangelical Alliance took a prominent part in condemning Total Abstinence as tending to atheism. The labours of the League, and kindred Societies, in arousing the Christian world to recognise Total Abstinence as an essential in the armoury of the Christian who would give of his best to the service of his Lord, changed all this. In the autumn of 1881, the Alliance met at Liverpool, and in their programme for discussion was the subject of Intemperance. Knowing this the League

made arrangements for, and invited the members of the Alliance to a breakfast, which was followed by a Conference, over which Mr. Samuel Bowly presided, and at which addresses were given by several Temperance leaders. At the ordinary sitting of the Alliance on the same day the subject was further discussed, and the result was the adoption unanimously of a resolution in the following terms :—

“That this Conference of the Evangelical Alliance, having considered the subject of Intemperance and the hindrance to the progress of vital godliness by reason of the habits and practices in connection with the use of alcoholic drinks, resolves to call the attention of Christians to the vast importance of uniting in the cause of Temperance, to seek to obtain from the Legislature such remedial measures as will effectually diminish the great evil of Intemperance, and, further, to call the attention of Christians to the question of personal influence with regard to that which has proved a disastrous stumbling block in the way of vast numbers throughout the land.”

As an illustration of the indifference with which some sections of the Church regard the drink question, in the columns of the *Temperance Record* of 6th February, 1896, it is noted as “a remarkable feat,” that the *Guardian* newspaper, in celebrating its jubilee by giving its readers a review of the half century, managed to do so without mentioning that during that period there had been such a thing as the drink question, or such a thing as the Temperance movement !

The question of using unfermented wine for sacramental purposes came into prominence in 1883 and was referred to Convocation, which decided that it was “most convenient that the clergy should conform to ancient and unbroken usage, and should discountenance

all attempts to deviate from it." On this deliverance the League's Annual says:—"Abstainers and non-Abstainers will alike agree that 'the fruit of the vine,' whether fermented or unfermented, is the emblem to be desired. The whole subject is one of much delicacy, but we have faith that the good sense and charitable disposition of the great bulk of Christians who do not as yet practice Total Abstinence, will ultimately settle the difficulty."

This delicate subject came up very prominently in 1897, in a controversy between the *Church Times* and the C.E.T.S., and on 6th January, 1898, an article appeared in the League's *Record* on the subject. In this controversy the pronouncements of the C.E.T.S. officials were very vague, but the controversy elicited from the *Church Times* this statement, given to a correspondent in the issue of 31st December, 1897:—"In case of necessity the expressed juice of the grape may be used, but this is not unfermented wine; it contains the natural quality necessary to fermentation; and if kept long enough would produce 'fermented wine.'"

This dictum shows that the *Church Times* and, we may assume, the section of the National Church it represents, still cling to the belief that alcohol is essential to the validity of the liquor made use of to represent the blood of Christ in the Holy Communion. From this may be judged the attitude they take in regard to those Christians who hold Total Abstinence to be a Christian duty, and therefore banish from their own tables what the *Church Times'* theory makes it their duty to welcome to the table of the Lord! This simple fact shows how far we still are from realising our hopes and aims.

In the Report for 1883 we read:—"To enlist the sympathy and help of Christian people of every name in

the work of Temperance Reform, has always been a primary aim of the League, and your Committee are glad to report that the large denominational Temperance organisations which owe their origin directly or indirectly to special action taken at different times by the League are in a flourishing condition, the number of Abstaining Ministers and Students in connection with each of the leading ecclesiastical bodies being constantly on the increase. A striking illustration of the progress of the Temperance movement amongst English Churches was afforded at a large public meeting, convened by the League, at the Metropolitan Tabernacle, on 20th February, presided over by Mr. Samuel Bowly, President of the League, and a Minister of the Society of Friends. Among the speakers were Dean R. Payne Smith, of Canterbury, Dr. J. A. Macfadyen, Chairman of the Congregational Union, Rev. J. P. Chown, President of the Baptist Union, and the Rev. Charles Garrett, President of the Wesleyan Conference. The speeches delivered by these distinguished Church leaders met with a hearty response from a large and enthusiastic audience, and were afterwards published for general circulation."

In the year 1886 the League reiterated its warning in these words :—"If, as the late Samuel Bowly used to say, the respectable drinking of intoxicants could be removed, the abolition of what is disreputable might be left to the ordinary forces of the law and the police. To bring home to the general public, and principally to the Christian Church and influential portions of the community, their individual responsibility, has been the great object of the League. It is not indifferent to the progress of wise legislation ; it is not insensible to the aid which restrictive laws may render when endorsed by an educated public opinion ; but it will not cease to

proclaim that, whatever may be the duty of the State, that of the individual is to Abstain, failing which, though the triumph of the cause may be sung in poetry and predicted in prose, it can never become an accomplished fact ; for a Temperance Reformation, based upon a continued indulgence in intoxicating drinks, is the offspring of a fanciful imagination, and not the conclusion of a reflecting mind."

The year 1886 will be remembered as the year of the Colonial Exhibition ; and in view of such a gathering of Colonists as was expected, and as actually took place, the League arranged for a Conference which took the name of "The British and Colonial Temperance Congress." It was held on the 14th, 15th and 16th days of July, in Princes' Hall, Piccadilly, and proved a great success. In the report of 1887 we read :—"In connection with no other event of a Temperance character that your Committee can remember was so much space devoted by the public press to the Reports of the proceedings, or so many articles written in reference to the facts set forth in the numerous papers read and the equally numerous speeches delivered."

The League was desirous of getting information on three points :—(1) The extent of drinking habits in the Colonies and Dependencies of the British Empire. (2) The regulations in force in those localities for restraining or prohibiting the drink traffic. (3) The results of efforts put forth by Temperance organisations, Churches, Sunday Schools, Educational Boards, and other public bodies, for the promotion of Total Abstinence from intoxicating liquors."

The information sought for was readily obtained, and the result is thus condensed in the Report :—"This Congress brought to the front at least two great points : First, the helpless condition of the Native and subject

Races in the presence of intoxicating liquors which Europeans have introduced to them; and next, the manner in which every Colony and Dependency of the British Crown has been compelled to take arms against the drink curse, or otherwise to submit to be baffled in their efforts after moral growth and material progress. Without doubt the point that has most deeply impressed the public mind, and the one chiefly seized upon by writers in the public press, has been the terrible condition into which our drinking habits and commercial practices have left the Native and subject Races. Until the advent of this Congress, the information upon the matter was conveyed in the scattered statements of Missionaries and Travellers, and the general knowledge that the 'fire-water' or the 'shame-water,' as it was more properly termed, had in various parts of New Zealand, Canada, and elsewhere, all but decimated the Aborigines. But this Congress brought into one focus the testimony of a cloud of witnesses which stands unimpeached to this day. One of the permanent results of the Congress has been a movement on behalf of the Native Races, which has aroused the Christian feeling of the country from end to end, and produced a demand for justice—not to say mercy—that is likely ere long to be irresistible."

Following the Congress meetings in July, Canon Ellison read a paper at the Oxford Diocesan Temperance Anniversary on 25th October, urging the need of something being done. In that paper he said that there had been intimations from time to time of the havoc drink was making among Native Races, "but it was left for the Colonists themselves to set forth the indictment against us in all its terrible dimensions and in the urgency of the perils with which it is even now threatening us. This they have done in their papers and



Weston,]

[Folkestone.

ROBERT RAE, Esq.,
SECRETARY FOR FORTY YEARS, FROM 1861.

addresses at the recent Colonial Temperance Conference summoned by the National Temperance League."

The result of the agitation excited by the revelations made at this Congress was the formation of the Native Races Committee, on which the League is represented, and whose proceedings will come to be noticed in another chapter. Meanwhile, as bearing on the important subject of our responsibility as a civilizing and christianizing people, not to injure by alcoholic drinks the Natives whose countries we invade for the development of trade or the dissemination of Christianity, let it be noted that during the month of June, 1888, the International Centennial Missionary Conference was held in London, and the League gave a breakfast, which was largely and influentially attended, to the American, Canadian, and Continental delegates, representing a large number of the most important Missionary organisations in the world. The attention of the Conference was chiefly directed to the influence of strong drink upon the Native races, particularly the evil results of the drink traffic in Africa, which was described as "a burning iniquity and a grievous injury." Among the Delegates who spoke was the Rev. G. E. Post, M.D., of Beyrout, and in reference to the drink that was cursing the natives he said:—"Begin at home. We have to begin with the tables of our own Clergy and Christian Laity, and in our Christian homes, before we can dare lift up our voices against this enemy of the heathen world." The proceedings of the Conference gave emphasis to what the League had often insisted on, that the greatest foe to the progress of Christianity abroad, as well as at home, is the curse of strong drink.

In the year 1887, the 27th November was observed as "Temperance Sunday," and the League organised a meeting in Exeter Hall for the day following, "to

emphasise the teachings of Temperance from hundreds of pulpits." Although the Church of England Temperance Society did not find it convenient to unite in this demonstration, the Bishop of London (Dr. Temple) took the chair as President of the League, and "spoke with his accustomed earnestness and force." The meeting was addressed by Ministers of all denominations, and at the close the Bishop said it would have been impossible for any casual listener to have told on what points of policy or doctrine they differed. In the presence of 'the only terrible enemy whom England has to fear' they were emphatically one."

While the League, as we have seen, hoped the best from the enthusiasm on behalf of Temperance which was manifested when Convocation gave its sanction to the movement,—but stipulated that it must be on the basis of giving Christian users of intoxicants an equal position as Temperance workers with the Abstainers who had alone been leagued in the fight with the National sin,—the years that rolled on under its observant eye did not bring with them the realisation of its hopes. It had been the hope of Abstaining enthusiasts that the contact of non-Abstainers with Abstainers, and especially the sights and sounds of drink-produced misery with which, as Temperance workers, they would be brought face to face, would constrain them to join the Abstaining ranks. But except in comparatively insignificant numbers this did not prove to be the case; and it is impossible to conjecture how many—who under the influence of such miracles as Abstinence worked in the hands of Mrs. Wightman, and of Canon Ellison and his coadjutors, in the way of bringing sinners to the Saviour, would have thrown in their lot with them, or had already done so,—were constrained, under the high sanction which Convocation gave to the moderate use of

intoxicants, to hold back, or go back, from the whole-hearted consecration of which, in this matter, Abstinence is the expression.

In the retrospect of 1888, given in the League's Annual for 1889, we read "If we turn to the attitude of the Churches as an exponent and guide in respect to Temperance principles, we still find much to be desired in the direction of obedience to the self-sacrificing spirit of Christ. The most devoted Temperance Reformers have been Christian men; they have all along felt that the movement had special claims upon the leaders of religion, seeing that it affords a ready way of checking a physical and moral plague which paralyses spiritual life. As a means to this end the Temperance enterprise has abundantly proved itself a handmaid of the Gospel in such a marked degree that it has positively forced an entrance into the Churches. It did not, and it does not even now, always find a welcome habitation. Comparing the present with the condition of things twenty-five years ago, great progress can of course be recorded; but that improvement is mainly traceable to efforts put forward outside the Churches, which have only thus been indirectly influenced. A movement from within is needed. The members of the Christian Churches, especially those who largely control its internal affairs, require to be brought face to face with the evil which springs from the drinking customs. The sin of Intemperance needs little enforcement, but the habits which inevitably lead many astray should be attacked on all sides. Surely if the scientific and moral arguments in favour of Abstinence are to be urged upon people who make no profession of a Christian life, and if, on the public platform, the truth is to be told and enforced without reserve, then within the Church itself the plain speaking should be no less direct, and the

reasons for personal Abstinence urged as a Christian duty."

In the same issue of the Annual the League published the Report of the Committee of Bishops appointed by the Lambeth Conference, or Pan-Anglican Synod, to consider the subject of "The Church with regard to Intemperance." In this Report we read:—"It may be that, if the whole Church had been thoroughly alive to the extent and nature of the mischief, much might have been done by more earnest efforts both of Clergy and laity in the ordinary course of the Church's work. But it is the perseverance and insistence of the Temperance Societies that has awakened the Church, and without these Societies we have no evidence to show that much, or even anything, would have been done to deal with the evil. The Temperance Societies have compelled the attention of the public at large, and have by so doing profoundly modified public opinion."

Referring to Bands of Hope, the Report goes on to say that they "are every year adding largely to the number of pledged Abstainers among adults, and bid fair before long entirely to change the public opinion of the classes that live by manual labour. And it is natural that this should be so, for the sin, being one of the sins of the flesh, must be dealt with, as indeed all such sins must be dealt with, mainly by flight from temptation."

The Report proceeds:—"A weak man is told to Abstain altogether; and, easy as this is to many, to some it is exceedingly difficult, and the difficulty to these is greatly increased if they are to Abstain quite alone, and thus, apparently, cut themselves off from the rest—if their Abstinence is, in itself, to be a kind of stigma, and to brand them with a public exposure of their weakness. Such men need to be shielded and supported by the stronger, or the battle, which is often hard enough

in any case, becomes too much for their strength. Whatever may be said concerning what might have been done by other methods, it is undeniable that to organisations for the express purpose of dealing with Intemperance, and to these organisations alone, must be attributed what has been done. . . . The Temperance Societies are now doing the work, and there is at present no sign of any other mode of doing it being equally likely to succeed. And, after what has been said above, it clearly follows that the main weapon to be used in this warfare is the practice of Total Abstinence from intoxicating liquors by those who desire to help their fellow men. Nothing but this has the same hold of the weak or the tempted, gives them the same encouragement to fight their battle in the only true way, wins their affections, maintains their perseverance. Exhortations to Total Abstinence by those who do not themselves Abstain are always comparatively feeble and sometimes irritating. . . . The burden of this work must be borne by those who are willing to abstain entirely. . . . It would be well that wherever this battle with Intemperance is of exceptional importance, or forms the first duty imposed on the Clergy, Total Abstinence should be the weapon employed. This applies not only to England, but still more to many places in other parts of the world where Native races have to be rescued from previous habits of Intemperance, or to be upheld in their struggle to resist temptations of this kind."

The concluding words in this passage have an evident reference to the drink evil developed through the importunity of traders, and to some extent encouraged by the example of Christian Missionaries, in heathen countries, as disclosed at the Congress of 1886; and the Report goes on:—"It has pleased God to make the Christian nations stronger than any other—stronger than

all others combined. But this strength brings with it a very solemn responsibility. And this solemn responsibility the Church ought incessantly to press on those who bear authority. It is grievous that it should be possible to say, with any most distant resemblance to truth, that it would be better for Native races that Christian nations should never come into contact with them at all."

The importance of a right conception of the drink question as one deeply affecting the religious character of individual Christians, and the spread of the Gospel, must be our excuse, if any is needed, for giving so much space to this Report. In the review of the year issued by the League we find these words:—"It is to be regretted that the Conference did not adopt the moderate and faithful utterances of the Report, and that the Encyclical Letter was of little, if any, practical value. The discarded report, however, reflects honour on its authors, and keeps alive the hope that the spirit of practical thoroughness will prevail before very long."

In the League's review of the year 1892 we read:—"The general attitude of the Christian Churches towards the Temperance movement is that of friendly toleration, rather than one of full and hearty recognition. Most of the recent Church assemblies dealing with intemperance have been content to pass resolutions in favour of Sunday closing and other legislative measures, with little or no discussion, but have carefully avoided the personal relation of Church members and officials to the drinking customs and the liquor traffic; the only exception to this course being at the Folkestone Church Congress, where excellent papers from the abstainer's standpoint were read by the Duchess of Bedford and Lady Frederick Cavendish; and an assault upon Total Abstinence by the Dean of Rochester elicited speeches

on the other side that were creditable to those who delivered them, as well as to the unpopular cause which they intrepidly defended. The Wesleyan Conference has taken a step in advance by passing a resolution to allow the formation of circuit Temperance societies, consisting exclusively of Total Abstiners, so that the dual basis, which was formerly imperative, is now optional throughout the Wesleyan Methodist Church."

Commenting on the Congress debate, at Folkestone, the *Temperance Record* said:—"The Duchess of Bedford spoke earnestly, and urged that the rejection of Total Abstinence by Christian workers, 'carried with it the consequence of personally disqualifying them from aggressive attack on the main source of crime and misery among the people among whom they worked.' Solemn words these; but not more solemn than experience, strengthened by the revelations of the last few weeks, has often confirmed. But then we read that at the evening meeting the Dean of Rochester, in a humorous speech, defended the moderate drinkers, and protested against the intolerance and extravagance of their critics!"

During the early days of February, 1893, the Christian people of the Metropolis were invited to consider the claims of the heathen and Mahomedan worlds on the Church of Christ, and in the *Temperance Record* an article appeared, in which we read this passage:—"We cannot imagine a Christian man strenuously exerting himself to give the heathen the Gospel *minus* strong drink, and making the success of his efforts a subject of prayer, and all the while encouraging drinking habits by continuing to sip a daily modicum of intoxicating liquor."

By way of further enforcing the duty of Abstinence in connection with Missions the *Temperance Record* of

22nd November, 1894, had an article on the subject which contains this passage :—"In the Indian Mission field, as in every land into which British commerce and civilisation penetrate, drink is identified with Christianity. It cannot be otherwise. It is Christian merchants who import and sell the drink ; Christian men who drink, many of them to the extent of making themselves drunken ; and small wonder then that 'the present popular opinion among non-Christians is that liquor-drinking is an essential part of Christianity.' "

In the columns of the *Temperance Record* and the pages of the Annual, the Christian duty of Abstinence continued to be enforced as opportunity seemed to present itself ; and with the same object in view, in February, 1898, the League arranged a meeting in the Church House, Westminster, when all denominations were represented, and under the presidency of Archbishop Temple, who led the way, home-thrusting addresses were delivered by the Rev. Canon Fleming, B.D. ; Rev. Alfred Rowland, B.A., L.L.D., Chairman of the Congregational Union ; Rev. T. B. Stephenson, D.D., L.L.D., ex-President of the Wesleyan Conference ; Rev. Samuel Vincent, President-elect of the Baptist Union ; Rev. William Hutton, M.A., Moderator-designate of the Presbyterian Church of England ; Rev. J. Morgan Jones, Moderator of the Welsh Calvinistic Methodists ; Rev. James Jackson, President of the Primitive Methodist Conference ; and Alderman W. White, J.P., of Birmingham, representing the Society of Friends.

With still a watchful eye on the progress of the Temperance cause in the Churches the League went on its way, noting from time to time where more zeal and earnestness were required, or where more single-hearted devotion would produce more gratifying results. In the Report for 1902 it called attention to the sermon

preached in Westminster Abbey by Canon Pereira, now Bishop Suffragan of Croydon, "who made an earnest appeal on behalf of individual Abstinence, and enforced the privilege of personal service." And two years after we have an implied lament in these words:—"The Christian Conscience of the Community would be the most influential force in the fight against strong drink, if it could only be awakened to a greater sense of its responsibility."

In the Report of 1905 we have this well-reasoned appeal:—"The position taken up by the Medical profession, and the attitude of the leaders of industry, the awakening of the commercial classes, and the importance attached to the efficiency of the Nation by the Public Departments, constitute a clear and decisive ground for a greater recognition of Temperance work by the Christian Churches of the country. The revival of religion in Wales has demonstrated the fact that one of the first fruits of an awakened conscience is Abstinence from drink."

Under the influence of these considerations the League issued a New Year's day message to "all who profess and call themselves Christians" pleading with them, in the words of Archdeacon Wilberforce, "to consider earnestly whether by any alteration of their own social habits, by any denial of personal indulgence for the sake of their weak and suffering brethren, they can unite themselves more actively in the holy crusade against the curse of our Nation. The remedy is in the hands of the Christians of England. If the professors of the faith of the Crucified would each and all resolve from henceforth to respond, with self-sacrificing compassion, to the bitter cry from homes ruined and blighted by the alcoholic pestilence of our day, a tide of blessedness would flow over our country."

CHAPTER VII.

THE LEAGUE'S SHARE IN THE GREAT MEDICAL MOVEMENT.

THE importance of the movement through which the Medical profession were induced to take up the study of the drink question, and thus were put in the way of becoming advocates of Total Abstinence, cannot be exaggerated; and the share the League had in stimulating that movement is something of which it has reason to be proud. We have seen that Mr. John Dunlop, long before the formation of the League, was instrumental in getting Medical Declarations correcting the prevalent opinions as to the dietetic and medicinal value of alcoholic liquors. These Declarations, one of the subjects upon which Mr. Dunlop submitted a paper to the World's Temperance Congress of 1846, revealed the existence of doubt in many quarters respecting the soundness of theories that were then believed in and acted upon; but they were not the result of such close observation and study of the action of alcohol on the human organism as are the recent medical dicta on the subject. They were mostly based upon such individual experience as had constrained the unlettered to practise and advocate the disuse of spirits, and in many cases the disuse of all liquors containing alcohol—which only went the length of saying that these liquors could be dispensed with as beverages for daily use.

Mr. John Dunlop was a Vice-President of the League,

and he caused to be inserted in the *Times*, as an advertisement, the great Medical Declaration he had been the means of getting up. It appeared in the *Times* of 9th May, 1859, and excited a good deal of public attention. In the following year some French scientists published the result of investigations they had made into the action of alcohol on the human body; and as the conclusions they arrived at ran counter to the previously accepted theory of Liebig, there was some excitement in the Medical world. In the January issue of the *Westminster Review* there was an article on the subject by Dr. W. B. Carpenter; and on the 18th of the month Dr. E. Smith read a paper on "The Alcohols" before the Society of Arts.

Mr. Thomas Allen Smith, an agent of the League, had been giving lectures on the nature and effects of alcohol, and this discussion greatly interested him, and at the request of the Committee of the League he prepared a statement on the subject which was embodied in the Report for 1860-61, and reads as follows:—"The question of the action of alcohol in the living body has had new light thrown upon it. The *Westminster Review*, which maintained five years ago that alcohol was food, had renounced that opinion, and in the number for January gives an elaborate article on the action of alcohol in the living body, founded on the experimental researches of Messrs. Lallemand, Perrin, and Duroy, of Paris, which prove that alcohol when introduced into the body undergoes no change, but passes into the blood, is carried to the brain and other organs, exerts its own peculiar influence on the brain and nerves, and is then removed from the body unchanged—in these respects acting precisely like ether and chloroform. Alcohol is, therefore, neither food nor heat-forming material, but a foreign substance having no affinity for the body. Dr.

Edward Smith has been engaged in a series of important experiments which confirm the results of the investigations of the French Physiologists. In the early days of Teetotalism, the scientific advocates of Abstinence maintained the same principles; but when Liebig asserted that alcohol was an element of respiration, and combined with oxygen in the body, thus producing heat, they adopted his theory, and showed that there was nothing in it inimical to Teetotalism or favourable to the dietetic use of alcohol. Temperance advocates may now revert to their old positions—alcohol is neither food nor fuel; it is not a necessary of life; contributes neither to physical strength nor moral excellence; it creates a desire for itself, and by its peculiar influence on the brain and nerves, produces drunkenness, the chief cause of poverty, disease and crime."

At the annual meeting of the League in 1862, Professor Miller, of Edinburgh, was present and made a speech; and the League, taking advantage of his presence in London, invited him to a conference at the house of Mr. Samuel Gurney, M.P., where, on Mr. Gurney's invitation, fifteen influential physicians and surgeons attended for a "free and friendly discussion" on the drink question, the principal topic being "the indiscriminate prescription by a large proportion of the medical profession of strong drink as a medicine, to the great, and in some cases irreparable injury of those who have been reclaimed from habits of intemperance."

It will be readily understood that for unscientific men, as were the members and agents of the League's Executive, to approach scientific men with the view of urging them to revise, in order that they might reverse, theories on which they had acted for generations—presumably on substantial grounds—was a delicate matter, and hence will be understood the snail-like pace

at which the conversion of the Doctors to the doctrine of Total Abstinence was being achieved. But the League was ever on the alert, so that no opening for the discussion of the subject should pass without being taken advantage of.

During 1865 there was a discussion in medical circles respecting the practice that had come into vogue on the initiation of Dr. Todd, of prescribing large doses of alcohol, especially when dealing with fevers. The *Lancet*, in its issue of 11th February, said:—"We are not surprised to hear that it is a failure." The *British Medical Journal* took the same view, characterising the theory as being "as unscientific in principle as it was mischievous in its effects." In view of all this, in the Report of the League for 1866-7 we read:—"The altered tone of the Medical journals; the frequency and freedom with which a few of the more enlightened members of the profession proclaim their want of faith in the virtues popularly ascribed to intoxicating liquors, and the obvious unwillingness of even the greatest medical advocates of moderate alcoholic indulgence, to defend their views and practice through the Press, are tokens of improvement that should be accepted with thankfulness."

In 1868, when the British Medical Association met at Oxford, Dr. W. T. Gairdner, of Glasgow, read a paper on "The limits of alcoholic stimulants in acute diseases," in the course of which he gave the experience of the Glasgow Fever Hospital, where it was found that "as the alcohol was reduced, so was the mortality," the mortality being then only 9·05 per cent, instead of 17 as had been the case previously. In December of the same year Dr. B. W. Richardson gave a lecture on alcohol before the Hull Literary and Philosophical Society, and Mr. Graham, of Maidstone, in his "Guide," gave a list of 190 Abstaining Medical men.

These incidents in purely medical circles paved the way for the League taking action. The anxious spirit with which the League watched what was going on is made manifest by the opening words of the Report for 1869-70 :—"Amongst the numerous obstacles that have impeded the progress of the Temperance Reformation, none, perhaps, have been more powerful and perplexing than those which have sprung from the attitude generally assumed by the medical profession in regard to the use of intoxicating drinks. Under the influence of medical sanction and recommendation, the erroneous opinions everywhere prevalent respecting the value of alcohol in health and disease have been strengthened and extended, and the results, moral as well as physical, have, in thousands of instances, been of the most ruinous and disastrous character. These results, as terrible as they were unexpected, have awakened the attention, if they have not excited the alarm, of many members of the profession, not a few of whom, your Committee are glad to know, are quietly but earnestly endeavouring to change the current of opinion and habit into a more healthful and less dangerous channel. For this improvement in the feelings and practice of medical men the community is mainly indebted to the efforts and experience of Temperance Reformers; and your Committee are inclined to think that no duty devolving upon them, as the representatives of a National Association, is more imperative or important than that of attempting, by every prudent and practicable means, to strengthen the growing bond of sympathy already existing between the Medical profession and the Temperance movement."

The Report then goes on to say that "It was with the view of advancing this great object that your Committee made arrangements for a Medical Conference which was held last summer at the Cannon Street Hotel. The

Conference was largely attended by the Profession, as well as the public. Papers were read by Dr. Munroe, Dr. Barber, Dr. Scatliff, Dr. Edmunds, Mr. Bennett and Mr. Hawkins; and more than twenty medical Teetotalers sent papers or letters, from which extracts were read to the Conference, and the whole were afterwards issued as a pamphlet under the title of "Medical Experience and Testimony in favour of Total Abstinence."

At this Conference it was suggested that a Conference should be held at Leeds in connection with the annual meeting of the British Medical Association, and that a new periodical should be established "to discuss the physiological and medical aspects of the drink question." Both these suggestions were at once carried out by the League.

On the invitation of Mr. Edward Baines, M.P., a Vice-President of the League, the members of the British Medical Association were invited to breakfast, and 150 attended, of whom twelve took part in the proceedings. Although only three were Total Abstiners, the remarks of all were thoroughly hearty and sympathetic, and while none defended the indiscriminate recommendation of alcohol, several eminent physicians testified to the alarming increase of drinking in the middle and upper ranks of life, especially among ladies, and strongly urged their medical brethren to exercise the greatest care and discrimination in prescribing stimulants to their patients. It was clearly brought out at the Conference that the patient is often more desirous than the doctor to employ alcoholic remedies, and that the difficulties of the profession would be greatly diminished if a larger proportion of the public were to become Total Abstiners."

In October of the same year appeared the first number of the *Medical Temperance Journal*, to be issued quarterly.

It was well received, and had for its object "to detect and expose fallacies relating to the medical and physiological properties of alcohol, to give an account of the most recent experimental investigations on the subject, and to furnish reports of the successful treatment of disease without the aid of strong drink." This journal was issued by the League for a space of twenty-three years, during which kindly and efficient help in its management was given by Medical friends, particularly Dr. J. J. Ridge, and in 1892 it gave place to the *Medical Pioneer*, which was then commenced as the organ of the British Medical Temperance Association.

In order that the *Medical Temperance Journal* might become known to the Medical profession, copies of early issues were sent gratuitously to four thousand Practitioners, and this "proved of great service in removing deeply-rooted prejudices, as well as in creating and fostering a friendly feeling between the members of the profession and the leaders of the Temperance movement."

In 1870 the British Medical Association met at Newcastle-on-Tyne, and the League invited the members to breakfast, when eighty attended, including several "who have reached a high degree of eminence in their profession." The interest manifested in the subject of Temperance at the League's breakfast was reflected in the proceedings of the Medical Association itself, where indications were given that "many members of the profession are rapidly losing their traditional faith in the value of alcohol, and are realising more fully than formerly their responsibility in relation to our National Intemperance."

The following year marked a distinct advance in the conversion of the Medical profession to the advocacy of Total Abstinence. At the breakfast to which the League invited the members of the Medical Association while

holding their annual meeting at Plymouth, in August, 110 members attended, and "although opinions were expressed from which Temperance Reformers would dissent, the spirit and tone of the meeting were all that could be desired."

But more important than this was a meeting convened by the League, and held in Exeter Hall on the 31st October, which was addressed exclusively by Medical practitioners who were Total Abstainers. The speeches were fully reported in the *Temperance Record*, of which three large editions were sold, and several thousand copies sent by post to Medical men in different parts of the country.

Encouraged by the success of this meeting, the League organised another, which was held in Exeter Hall on 30th January following (1872), and proved a great success. In the Report for that year it is thus referred to:—"The speeches embodied some striking facts and testimonies illustrative of the value of the non-alcoholic treatment of disease, which, with a number of letters of great value received from medical Abstainers who were unable to be present, form a most valuable addition to the evidence previously accumulated in favour of Abstinence from Alcoholic drinks in sickness as well as in health."

Concurrently with these two meetings a movement was in progress which resulted in the issue of another, and more advanced, Medical Declaration, the history of which illustrates the combined tact and energy with which the League worked in this matter. We take the following from the Report for the year 1871-2:—

"An able paper in the *Medical Temperance Journal* for October last, by Dr. A. H. H. McMurtry, of Belfast, on 'The Duty of Medical Men in relation to the Temperance Movement,' was noticed in favourable terms in the

British Medical Journal at the time of its publication, and the writer suggested that a Conference of eminent Practitioners should be held to consider how far the Profession could aid in advancing the objects aimed at by the National Temperance League. On the appearance of this article your Secretary sought and obtained an interview with the Editor of the *British Medical Journal*—Mr. Ernest Hart—who recommended that steps should be taken to ascertain the views of a few leading Practitioners as to the desirability of convening such a Conference as that which had been proposed. One of the first whose opinion was solicited was Dr. E. A. Parkes, Professor of Hygiene at the Army Medical School, Netley, who expressed doubts respecting the utility of the Conference, and recommended a Declaration instead. Dr. Parkes kindly agreed to draft such a Declaration as he thought the Profession in general would be prepared to sign, and when the draft was completed it was submitted to Dr. Burrows, President of the Royal College of Physicians; Mr. Busk, President of the Royal College of Surgeons; Sir Thomas Watson and Sir James Paget, each of whom suggested a few alterations, which were at once adopted. These four eminent Physicians and Surgeons then signed the Declaration; after which it was presented, at Dr. Burrows' suggestion, 'to some of the senior and most distinguished members of the Medical Profession in London' for signature.

"In the following week, when twenty-eight signatures had been obtained, a proof was sent by post to the Physicians and Surgeons of the Metropolitan and chief Provincial Hospitals, accompanied by a circular, signed by Dr. Burrows, who, in a letter to the *Times*, on the 13th January, recounting these facts, says:—'Numerous letters were addressed to me in reply to the circular,

from all parts of the country, and, with three exceptions, they all expressed concurrence with the Declaration, and thanks to myself for the part I had taken in this important question.'

"The Declaration was signed by 269 influential Physicians and Surgeons, and declared that 'while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no Medical Practitioner should prescribe it without a sense of grave responsibility. . . Should be prescribed with as much care as any powerful drug, and the directions for its use should be so framed as not to be interpreted as a sanction for excess, or for the continuance of its use when the occasion is past. . . Many people immensely exaggerate the value of alcohol as an article of diet, and . . . they hold that every Medical Practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids. . . Would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages."

In an interesting reminiscence of what was, to the officials of the League, and especially its honoured Secretary (Mr. Robert Rae), a stirring time, which Mr. Rae contributed to the *Temperance Record* of 9th August, 1894, we read:—"The Declaration was published in the medical journals a few days before Christmas, 1871, and by the close of the year it had found its way to the remotest parts of the kingdom, and was extensively criticised by the metropolitan and provincial press, whose comments were, upon the whole, exceedingly favourable to the sentiments enunciated in the Declaration. On New Year's Day, 1872, the Declaration, with the whole of the signatures, was inserted by the League as an advertisement in the *Times* newspaper, and about

the same time they forwarded a copy of the document, together with Dr. McMurtry's pamphlet, to every Medical Practitioner whose address was given in the *Medical Directory* for 1872. This additional publication and distribution of the Declaration led to an extended discussion of the subject through the Press, and many important letters and articles by eminent medical authorities appeared in the *Times* and other journals. The subject was afterwards discussed at the meetings of several medical societies, and there can be no doubt that the widely-extended discussion to which the medical Declaration gave rise was exceedingly useful, in awakening the attention of the profession and the public to the real merits of the important questions involved in the Temperance reformation.

"I have a lively recollection of the interviews I had with some of the select few who were asked to sign the Declaration before it was sent out for signature. As a general rule, those waited upon were exceedingly courteous and sympathetic, and readily appended their names, but there were a few exceptions. One gentleman, occupying a prominent position, without saying a word, showed me to the door; and yet I was told he was the very perfection of courtesy under ordinary circumstances. Another gentleman, when I introduced the matter by saying that the Declaration had been signed by the President of the Royal College of Physicians, without knowing what it was about, curtly said, 'I never sign things because other people have signed them,' and left me alone to find my way out of his house; but I was amused to find a few days later, when the document was sent to him by post, that he signed it without delay, and returned the paper to Dr. Burrows. An eminent disciple of Dr. Todd, who went into a long argument with me about medical men having only to cure their patients,

without meddling with moral and social questions, sent a letter to a medical paper urging his professional brethren not to sign the Declaration; but he was too late, as by that time the document had received the names of the most eminent men in the profession. One of the most pleasant personal reminiscences in connection with the Declaration was my intercourse with Dr. Parkes—one of the noblest men that ever lived—and I shall never forget the great kindness manifested by him during my visits to Netley. But for his invaluable help the effort to obtain such a Declaration at that time would in all probability have proved abortive."

Encouraged by what had thus been accomplished, the League continued to give close attention to the medical phase of its work. The League's breakfast to the members of the Medical Association at their annual meeting at Birmingham, in August, 1872, was attended by 150, of whom nine took part in the proceedings. And during October and December, 1872, and January and February, 1873, meetings were arranged for in twenty-two towns, at which the claims of the Temperance movement were pleaded by medical friends of the League, who, "at great personal inconvenience," carried out the wishes of the Committee. These meetings were well attended. Medical men were found among the audiences, and the speeches were well reported in the local papers.

In addition to these public meetings, a large number of meetings were held in drawing rooms and other places, at which the audiences were limited and select, and at which the Deputation from the League generally included a Medical friend. As illustrations of what was thus accomplished, it is recorded in the Report that: "At Windsor, where five Medical gentlemen, including two of the Queen's Physicians, were present, an assurance

was given by Dr. Ellison, Surgeon to Her Majesty's Household, that he would not prescribe alcohol as a medicine to any Teetotaler who had previously been addicted to habits of Intemperance. Several influential Physicians attended the Southampton Conference, and Dr. Maclean, of Netley Hospital, was induced, by what was said at that meeting, to send a valuable letter to the Southampton newspapers, in which he ably combated the popular fallacy that working-men can obtain strength from intoxicating liquors.

In 1873 the Medical Association held its meeting in London, and in view of the attractions the Metropolis offers to visitors, the League did not invite the members to meet a deputation. But the subject was not lost sight of, for the Association had several discussions on the subject of Temperance, and they resolved to give a prize to the writer of the best essay on the action of alcohol.

The year 1873 is memorable as the year when the London Temperance Hospital was opened in very humble premises in Gower Street. Over two years had been spent by the promoters in securing friends and subscribers, and suitable premises; and the meetings of the Committee, which had undertaken these onerous tasks, were held at the offices of the League. Although the League as such had no direct part in this work, it is impossible to doubt that the interest in Temperance which for years it had been exciting in the Medical world had an important influence in constraining the convinced Abstainers in the Medical profession to initiate this movement, which became an object-lesson to far and near. It was formally instituted on 6th May, and opened on 3rd October, when a social gathering took place, presided over by Mr. Samuel Bowly, the President of the League. The first patient was admitted on 6th October.

We have shown in another chapter that the year 1873 witnessed the re-organization of the Church of England Temperance Society, and in reference to the movement of which that was the result, Sir Henry Thompson, the eminent physician, addressed a letter to the Archbishop of Canterbury (Dr. Tait), in which we read:—
“I have long had the conviction that there is no greater cause of evil, moral and physical, in this country, than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of Society, injures the body and diminishes the mental power to an extent to which I think few people are aware of. Such, at all events, is the result of observation during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus, I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate. . . . But if I venture one step further it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition which in the nature of things must exist, and in which struggle the prize of superiority must fall to the best and to the strongest.”

We think it is well to recall this statement, seeing that Sir Henry was spared to confirm it in 1901, when he was in his eightieth year, and to say that he then spoke from experience of forty-five years practice in London.

In the same year, 1873, Dr. B. W. Richardson began to come to the front in the Temperance movement, and on November 4th in that year he gave a lecture on "Alcohol" before the Physiological Society of Leamington; and on 10th September, 1874, he gave a lecture on the same subject before the Science and Health Class of the Birmingham and Midland Institute. These public appearances of Dr. Richardson led the indefatigable Secretary of the League to initiate arrangements which resulted in Dr. Richardson being asked by the Society of Arts to give a series of lectures on "Alcohol" in their rooms, and this he did in the months of November and December, 1874, and January and February, 1875. These were the famous "Cantor" lectures, which created such a sensation in the Medical world and throughout the country. They were published immediately after delivery, and a People's edition, which Messrs. Macmillan put forth, had an unprecedented circulation.

In a prefatory note to the cheap edition Dr. Richardson says:—"I do not remember to have delivered any lectures that have attracted so much earnest public attention, and in publishing them in this cheap form I am responding to a request too general to admit of hesitation or delay on my part. . . Though I have spoken out freely the lessons I have learned from Nature, no pledge binds me, and no Society banded to propagate particular views and tenets claims my allegiance. I stand forth simply as an interpreter of Nature."

The *Lancet*, in reference to the conclusions the Lecturer had come to, said that, being "in opposition to preconceived ideas and false experience, so much the more important is it that the public should be correctly informed of the progress of Medical Science on matters of so great concern to the general welfare."

In the League's Report for 1874-5 it is noted that the

delivery of these Lectures "marks a new era in the alcoholic controversy; and it is a remarkable circumstance that Dr. Richardson's views, advanced as they are generally supposed to be, have not been questioned by any writer of note in the Medical Journals, whilst many eminent professional men have declared their concurrence in his conclusions respecting the action of alcohol in the human system."

And here it may be expedient to pause a little, and note some facts recorded by Mr. Robert Rae respecting his intercourse with Dr. Richardson. He wrote:—"My first approach to Dr. Richardson occurred in 1871, when signatures were invited to a "Medical Declaration respecting alcohol," which, drawn by the late Professor Parkes, pledged its signatories to "prescribe alcohol with as much care as any powerful drug." Dr. Richardson readily signed the Declaration, which received the signatures of 269 eminent physicians and surgeons, and evoked much public discussion in the early weeks of 1872. Several months later, while acting as editor of the *Medical Temperance Journal*, I paid a second visit to Dr. Richardson, and asked him to write a paper for that periodical. He said it was rather curious that he was just at the moment engaged in writing a chapter on alcohol for a volume in course of preparation, afterwards published under the title "Diseases of Modern Life;" and when he added that he would shortly give a lecture on alcohol at Birmingham, I ventured to suggest that lectures of that kind would be very acceptable in London, and he immediately declared his willingness to give a course of lectures if the National Temperance League would make the requisite arrangements. On the following day negotiations were initiated, which speedily resulted in an invitation being addressed to Dr. Richardson to become for the ensuing season Cantor

Lecturer for the Society of Arts. When Dr. Richardson commenced the preparation of the Cantor Lectures he was not a personal abstainer from alcohol, but before they were completed he became a firm adherent to the practice of Total Abstinence, banished alcoholic liquors from his house, and ever afterwards, under all circumstances, maintained with unflinching fidelity his loyal allegiance to a cause that derived immeasurable benefit from his unceasing labours."

Encouraged by every indication of success, the League continued its efforts to get Medical men on to the Temperance platform. On the 17th March, 1874, a meeting was held in Exeter Hall, when addresses were given by several Medical men, all Abstainers, who "testified most conclusively to the advantages of Total Abstinence from alcoholic drinks." These speeches were fully reported in the *Temperance Record*, of which several thousands of copies were sent to Medical men in different parts of the country. And in August, when the Medical Association met at Norwich, there was a breakfast by the League, and an interesting discussion in which eight Medical men took part.

The next important step in the Medical movement was the formation of the British Medical Temperance Association, which was initiated on 30th March, 1876, at a meeting of Medical Abstainers convened by the League. The object of this Association was "To collect and compare facts and experiences regarding the effects of alcohol;" and the membership was to consist of fully qualified Medical Practitioners who are Abstainers. The anticipations indulged in, that much good would result from the work of the new Society, have been amply justified.

Although the Total Abstinence movement was thus taken up by a body of Medical Abstainers, and the need

and opportunity of proselytising on the part of the League was necessarily diminished, the League did not give up the custom of inviting the members of the Medical Association to breakfast on the recurrence of their annual meetings. In 1876 the Association met at Sheffield, when a Deputation of the League addressed about a hundred members, many of whom expressed sympathy with the object of the League. And it was noted that at the Medical Association meetings the subject of Temperance was discussed in several sections, thus showing "that the alcoholic education of the Medical profession is rapidly progressing."

In the Report for 1877-8 we read:—"Medical men, in constantly increasing numbers, are declaring that Science, correctly interpreted, not less than experience, is conclusively on the side of the Total Abstinence;" and in order to further stimulate this movement, the League joined with the United Kingdom Alliance in sending copies of Dr. Richardson's "Results of Researches on Alcohol" to 7,000 members of the British Medical Association. This was in addition to the circulation of other publications amongst Medical men in different parts of the country.

Year by year, at the annual breakfasts to the members of the Medical Association, the League came into touch with the Medical Profession, and watched, and noted with interest, the increasing attention that, in Medical circles, was being given to the subject of Temperance. In 1878 they noted that at the Social Science meetings, and at those of the Harveian, Hunterian, and other Societies, the "Mortality of Intemperance" had been discussed, and many important facts laid before their members. The League cordially co-operated with the British Medical Temperance Association, which it had been the means of initiating, and watched it growing in

numbers and influence; and in 1879, the *Medical Temperance Journal* was adopted by that Association as its organ.

In 1880 the League's breakfast was attended by over 200 members of the Medical Association, meeting at Cambridge, and in the evening a public meeting was held and addressed by several Medical Abstainers. On the same occasion the Medical Association itself discussed the subject of "Insanity and Intemperance." In August, 1881, the International Medical Congress met in London, and the League intended having a Congress, so that the subject of Temperance might be brought prominently before the Continental members of the profession; but the Congress business so filled up each day and hour that this was found impracticable, and the League had to be content with preparing "an historical *resumé* of the progress of the Temperance movement among the Medical men of this country," and sending a copy in French to each of the Continental members of the Congress. At the League's meeting with the Medical Association, held that year in the Isle of Wight, an interesting and profitable discussion took place on "The Relation of Medical Practitioners to the work of Temperance Reformers." And here it is worth noting, that in accordance with a resolution passed at the Cambridge meeting of the Medical Association, the arrangement for the dinner at the Isle of Wight provided for the issue of tickets at the reduced rate to those who did not wish to partake of wine; and more than one third of the members ranged themselves on the side of the Abstainers.

In 1882 the British Medical Association celebrated its Jubilee at Worcester, and a discussion took place on "The Public Medicine aspects of the Alcohol question." The League's breakfast was one of the largest and most

interesting ever held ; and here, also, a public meeting was held in the evening and addressed by several Medical Abstainers. In the following year, when the Association met at Liverpool, a discussion took place on the mortality from drink, when the fact was emphasized that many persons really die from drink whose deaths are attributed to other causes, and thus the Medical returns do not tell us the truth as to the extent of the drink-caused mortality. As indicating the progress the Temperance movement was making in the Medical Profession, the Report for 1885-6 says :—

“In a remarkable article, entitled ‘The truth about Alcohol,’ which appeared in a recent number of the *British Medical Journal*, nearly all for which Abstainers have contended is fully accorded. This Journal, which is the organ of 12,000 members of the Medical Profession, admits that intoxicants are not a necessity of healthy existence, and that though alcohol has its place as a medicinal agent, yet its therapeutic range is becoming more and more narrowed as greater experience is acquired. It also admits that it is not well to tide a patient over the Scylla of some acute disease only to wreck him on the Charybdis of the inherited tendency to Intemperance. It is not like this that Medical Journals used to write, and that Medical men were wont to speak, in the days when Total Abstinence was first proclaimed ; but both the writers and the speakers have been convinced by the unanswerable logic of experience which to-day, so far as Total Abstinence is concerned, constitutes a stone wall against which, refusing to dash themselves, they wisely elect to accept and endorse its lessons. The old practice of prescribing alcohol in any and every case of illness is now considered indefensible by Practitioners who have any claim to public confidence.”

In the year following, when the Medical Association met at Brighton, the Conference at the League's breakfast was addressed by Dr. Nathan S. Davis, President of the American Medical Association, who made a great impression on those who heard him. In the League's Report his address is thus summarised :—

"Dr. Davis, whose threescore years sit lightly upon him, has practically been an Abstainer all his life. He told the meeting that he abandoned the use of alcohol for his patients simply because it did them no good. As a tonic he found it of no value, but said it was just like ether, chloroform, or any other anæsthetic. People who were cold were under a delusion that it gave them warmth, and people who were hot were mistaken in the belief that it made them cool. The nursing mother was deceived when she supposed it gave her strength, and the dyspeptic would be far better as an Abstainer. It was valueless in helping recovery from sickness, and in cases of fever, notably typhoid, its uselessness has been shown again and again. Step by step the progress of Science had nullified every theory upon which the physician formerly administered alcohol," and Mr. Davis said, in closing, "It is vain that morality preaches against the evils of alcohol if the Medical man at the fireside educates the family into the belief that it is the panacea for all the ills that ever sprang from the box of Pandora."

In 1887 the League arranged with Dr. B. W. Richardson for a course of Lectures to Students in Metropolitan Hospitals, and prizes were given for the best and second best essays on questions based on the Lectures. Twenty-one students entered, and many of the essays, besides those for which the prizes were awarded, showed "an intelligent appreciation of the numerous important points discussed." In 1889 the Medical Association met at Leeds, where the first of the League's breakfasts was

given twenty years previously, and again this was a good meeting, with Sir Edward Baines again in the chair; but alas! it proved to be the last public service he gave to the cause with which he had been identified for more than half-a-century.

Passing on to the year 1892, we find that the Medical Association met at Nottingham, and at the League's breakfast Dr. A. Pearce Gould, Surgeon to the Middlesex Hospital, said that he had been early led to try the experiment of withholding alcohol, and had met with such satisfactory results that he had practically abandoned its administration. During this year the *Medical Temperance Journal* came to an end to make way for the *Medical Pioneer*, the new organ started by the Medical Temperance Association. This journal continued the organ of the Association until it was displaced by the *Medical Temperance Review*.

In 1897 the Medical Association met at Montreal, and the usual breakfast had to be omitted; but the League made arrangements for a series of meetings for ladies only, the meetings to be addressed by Medical men. With this object in view Oxford was visited in January, when Dr. Rayner Batten, of Gloucester, lectured on "The Influence of Alcohol upon the Human System"; and a similar lecture was given to 400 ladies in Birmingham, by Dr. J. J. Ritchie. In the evening a public Medical meeting was held, when several medical men gave addresses.

During the same year an important series of Medical Lectures was arranged for in Cavendish Rooms, W., where on four successive Thursdays, under the presidency, successively of Mrs. Temple, Lady Hutton, The Dowager Countess of Errol, and the Countess of Portsmouth, ladies listened to addresses by Professor Victor Horsley, Professor Sims Woodhead, Dr. Norman Kerr, Dr. T.

Gilbart Smith, and Dr. F. Churchill. The League's Report, in referring to these meetings, says: "Particularly strong was the evidence of these five gentlemen upon the point that alcohol cannot give strength to a weak body or restore a wearied brain. Mr. Victor Horsley alluded to those interesting experiments which show that a single glass of wine affects the judgment, makes a man slower instead of faster, and impairs the highest intellectual processes. Dr. Sims Woodhead and Dr. Norman Kerr also urged the bad effect of even small quantities of alcohol upon the nervous system of women in particular. Dr. Gilbert Smith traced its deteriorating influence upon the moral sense, whilst Mr. Churchill pointed out that insanity amongst children was most frequently caused by drunken parentage." Under arrangement with the League medical addresses to ladies at afternoon conferences were given by Dr. T. N. Kelynack, at Torquay, Eastbourne, and Southend. And so this work goes on.

At the breakfast to the Medical Association in 1902, the meeting being at Manchester, Sir Victor Horsley presided, and, when the usual vote of thanks to the League came to be proposed, he said that "by their coming there they had given the best recognition of their appreciation of the work of the League, and, at the same time, they were in the best way tendering thanks for the hospitality they had received."

The year 1903 is notable as the year when the Privy Council appointed a Departmental Committee to consider the subject of Physical Deterioration, and through the tact and sagacity of Mr. John T. Rae, the Secretary of the League, the Committee were induced to accept Medical evidence in partial solution of the problem. The League has throughout maintained and taught, that Abstinence from the use of alcoholic liquors is essential

to secure Physical efficiency ; and when an investigation was to be made into the reason why so many recruits for the army were rejected on the ground of Physical inefficiency, it was most important that the part alcohol plays in producing that inefficiency should be laid bare by competent and unbiassed witnesses. The Report for 1903-4 thus alludes to this subject :—

“An offer of co-operation was made to the Chairman of that Committee, from whom a request was duly received that a medical man should be appointed to give evidence on behalf of the League. Steps were accordingly taken to secure the assistance of experts upon the various aspects of the alcohol question as it affects mental and physical degeneration. By the kindness of Mr. McAdam Eccles, M.S., one of your Vice-Presidents, a private conference was convened, at which the following were present: Sir Thomas Barlow, Bart., K.C.V.O., M.D., F.R.C.P., Physician to University College Hospital; Fletcher Beach, Esq., M.B., F.R.C.P., Physician to the West End Hospital for Diseases of the Nervous System; Harry Campbell, Esq., M.D., F.R.C.P., Physician to the North-West London Hospital; W. McAdam Eccles, Esq., M.S., F.R.C.S., Assistant Surgeon to St. Bartholomew's Hospital; C. F. Harford, Esq., M.D., M.R.C.S., Physician to the St. James-the-less Medical Mission, Bethnal Green; Sir Victor Horsley, F.R.S., B.S., F.R.C.S., Surgeon to University College Hospital; T. B. Hyslop, Esq., M.D., Physician and Superintendent at Bethlem Royal Hospital; Robert Jones, Esq., M.D., M.R.C.P., F.R.C.S., Physician and Superintendent at the London County Asylum, Claybury; T. N. Kelynack, Esq., M.D., M.R.C.P., Physician to Mount Vernon Hospital for Consumption; J. J. Ridge, Esq., M.D., M.D. (State Medicine), B.S., Medical Officer of Health for Enfield; T. Claye Shaw, Esq.,

M.D., F.R.C.P., late Physician and Superintendent at the London County Asylum, Banstead; G. E. Shuttleworth, Esq., M.D., M.R.C.S., late Medical Superintendent Royal Albert Asylum for Imbeciles; E. Claude Taylor, Esq., M.D., M.S., F.R.C.S., Medical Officer, Hampstead Workhouse; A. J. Whiting, Esq., M.D., M.R.C.P., Assistant Physician to the Tottenham Hospital; with John Y. Henderson, Esq., Chairman of your Committee; E. Stafford Howard, Esq., C.B., Director of the United Kingdom Temperance and General Provident Institution; A. F. Harvey, Esq., Secretary of the Central Temperance Legislation Board, and your Secretary.

"This influential body of Medical men devoted much attention to the consideration of the reference from the Privy Council and finally formulated a series of sectional statements, which were printed and presented to the Committee of Enquiry. Mr. McAdam Eccles, accompanied by Dr. Robert Jones, of Claybury Asylum, attended for examination, when they were asked some three hundred questions, and, so important is the printed evidence considered by the Committee of Enquiry, it is proposed to append it in extenso to their Report."

The Report of the Departmental Committee, with the evidence laid before it, was issued in the Autumn of 1904, and the League had a Digest prepared of so much of the Report and evidence as had reference to the part alcohol plays in the matter, and published it in a special number of the *Temperance Record* in January, 1905. In the introduction to this Digest it was noted:—

"There was nothing in the genesis of the Committee that would have led an outsider to imagine that its enquiries would have turned, so largely as they have turned, to the consideration of alcohol as a potent factor in causing 'Physical Deterioration'; and much less could it have been supposed that the enquiry into the

causes of 'Physical Deterioration' would have resulted in so much evidence being brought to light of the extent to which alcohol causes also moral degeneracy, and thus produces in our midst a large population whose units are the very antipodes of the *mens sana in corpore sano* that civilization is supposed to produce."

An article in the same issue of the *Record*, calling attention to the importance of the Report, reads:—"The blue-books from which we have culled are the result of the most important enquiry that has been held since the Temperance question became a factor in politics. And the significance of the enquiry, and of its results, lies in the fact that it was in no sense an enquiry instituted by Temperance Reformers, or undertaken in the interest of the Temperance movement. The consideration that specially prompted the enquiry was the fact that a large proportion of those who offered themselves for enlistment in the army were found to be physically unfit; and it was in investigating the cause of this unfitness that there was laid bare to the public a picture of the evil effects of alcoholic liquors that ought to convince the most sceptical that Temperance Reformers, who advocate the total disuse of alcoholic drinks, are those who have really touched the chief source of the social sores that are too patent to be ignored; and who provide the most effectual remedy for their healing."

Simultaneously with the Physical Deterioration movement, there came in 1903, a Medical Memorial to the Educational Authorities urging the compulsory teaching of Hygiene and Temperance, including the nature and effects of alcohol, in the public schools of the country. This Memorial was signed by about 15,000 Medical Practitioners. Although the League had no direct part in this movement, who can doubt that it was in a large measure the result of the persistency with which the

League, year by year, convened meetings of the British Medical Association and enforced the claims of Total Abstinence on their attention and advocacy? And it is the Medical men who are in touch with the League in respect of both its principles and its work, who are guiding the Government as to the character of the instruction to be given respecting the nature and action of alcohol. Well may the Committee of the League say, in their Report for 1903-4:—"The association of the Medical Profession with Educationalists in a movement in the direction of Temperance Reform is one of the most encouraging signs of the times, and your Committee realise the importance of endeavouring to utilize the authority of their combined influence to awaken a sense of responsibility among the industrial classes."

In 1904 the Medical Association met at Oxford, and at the conference following the breakfast given by the League, Mr. McAdam Eccles presided over a company of 220, and was supported by the President of the Medical Association (Dr. William Collier), Sir Victor Horsley, Dr. J. J. Ridge, Dr. H. Dixon, and Dr. T. N. Kelynack, the latter of whom gave an excellent address on "The position of the Medical profession of Great Britain in relation to the use and abuse of alcohol."

As a further outcome of the efforts of the League to bring the Medical Profession on to the Abstinence platform, a meeting was held on 25th March, 1905, in the London Medical Examination Hall, convened by a Committee of Medical men appointed jointly from the Special Committee of the British Medical Association, and the Special Committee which prepared the evidence for the Physical Deterioration Enquiry. Sir William Broadbent presided, and Sir Thomas Barlow read a paper on "The present attitude of the Medical Profession in relation to alcohol," whilst Sir Victor Horsley gave

particulars of the success attending the Medical Profession with regard to the teaching of Hygiene and Temperance in schools, and Dr. Robert Jones presented the facts arising from the Report of the Physical Deterioration Committee.

These were all important addresses, but more important still was the proposal made by Mr. McAdam Eccles, that the students in Medical Schools should be taught the effect of small but repeated doses of alcohol, so that they might be able and ready to teach their patients. The potentialities for good that loom in this direction make very bright the outlook; and on a review of the whole half-century the League has every reason to feel thankful that its influence on the Medical Profession has been so great, and that it will prove a blessing to the country.

CHAPTER VIII.

TEMPERANCE WORK IN THE NAVY—MISS AGNES E. WESTON.

TEMPERANCE work in the Navy involved not only the opposition that prejudice and ignorance everywhere presented to the advocacy of Total Abstinence, but in the official dietary of the Service, including rations of rum, there was an official obstacle that reason and argument were powerless to overcome. It was very difficult, then, to find an opening for Temperance work, officialism being pledged to the maintenance of things as they are.

But even in the naval service there were individuals who realised the importance of the Total Abstinence movement, and without official sanction did good work among the sailors. The first mention of Temperance work in the Navy that we find in the League Reports is in that for 1869-70, where we read :—"The 'Minotaur' has a flourishing Society on board; and the master shipwright and engineer of Portsmouth Dockyard, who is a Vice-President of the League, had the courage, a few months ago, in presence of the leading naval authorities, to christen one of Her Majesty's ships of war with a bottle of water instead of the orthodox bottle of wine."

In the Report for the next year we read :—"It was the intention of your Committee to initiate, as early as possible, a work in the Navy similar to that which has been commenced in the Army; but that has been

rendered unnecessary by the formation at Portsmouth, under efficient superintendence, of the Royal Naval Temperance Society. Branches have already been formed on board the 'Agincourt,' 'Minotaur,' 'Hercules,' 'Monarch' and other ships; and its promoters are hopeful that they may ere long have representatives in nearly every ship in the Navy. Your Committee have aided the Naval Temperance movement by a grant of tracts and pledge books."

The Society thus formed continued to make progress, and the next year it was reported that Divisions had been formed at Portsmouth, Devonport and Sheerness, and that the membership was already 1,300, "including all ranks from an Admiral to one of the youngest boys in the Service." But the very success of this Society necessitated a change in the arrangements for carrying on its work, and on the 29th August, 1872, Mr. W. B. Robinson, on behalf of the Committee of the Society, made an appeal to the National Temperance League to take up the work; and on the 5th September the League, having carefully considered the appeal, agreed to do so. The Chairman of the League attended a meeting of the Royal Naval Temperance Society, at Portsmouth, on 9th October, when it was arranged there should be "a Conference and public meeting to inaugurate the transference of their work to the League." This meeting took place on the 21st November, 1872, when the Temperance work in the Navy was transferred to the National Temperance League, and at their meeting a week later, the Committee of the League resolved "that Miss Weston, of Bath, be invited to meet the Committee on 19th December for conference respecting Temperance work in the Navy." The minute recording the conference with Miss Weston reads:—"Miss Weston gave an interesting account of her own labour in connection

with the Navy, and kindly agreed, at the Committee's request, to add four pages to her monthly printed letter to enable the League to communicate Temperance information to the sailors to whom that letter is regularly sent—the additional expense of printing and postage (about £3 per month) to be borne by the League. Miss Weston also expressed a hope that she would be able to pay an occasional visit to Portsmouth and Devonport for the purpose of holding meetings with the men at those ports."

On the 30th April, 1873, there was a meeting at Devonport to inaugurate the work at that port, when the Chairman and Secretary of the League attended. The Bishop of Exeter (Dr. Temple) took the chair, and made his first public appearance since taking the pledge of Total Abstinence and identifying himself with the League, of which he was so long the honoured and indefatigable President. This meeting was described as "exceedingly encouraging," and Miss Weston was present to unfold her plans and her hopes.

In her first Report to the League, after taking up Temperance work on its behalf, Miss Weston thus alludes to what the Pioneers had done:—"I well remember the solid, quiet, Teetotal work which was carried on on board H.M.S. 'Reindeer.' It was of such a character that on the celebration of the farewell tea-party, when the ship paid off, the wish was expressed that from H.M.S. 'Reindeer' the Royal Naval Temperance Society should spring. That desire was carried into effect, by the banding together of officers and men at Portsmouth, the honoured Secretary being Mr. G. D. Dowkontt. They worked hard and success attended their labours; branches were started at Devonport and Sheerness, and on board many of H.M. ships. Indeed, the work grew so large that they were led to request the National Temper-

ance League to undertake it." From the hands of these devoted Temperance men the work passed into the hands of Miss Weston.

Miss Weston's work in connection with the Royal Navy is one of the marvels of modern Christian philanthropy; and in order to understand what she is, and what she has accomplished, it is necessary to go back to 1856, and see Agnes Elizabeth Weston as she then was, a lively, impulsive and passionate girl of 16, and note the experiences through which she passed in being trained by God for what has proved the work of her life.

It is natural to suppose that a lady who has so well earned the title of the "sailors' friend," and among the bluejackets of the Navy has often heard applied to her the tender name of "Mother," should have come of a seafaring family, and been born and brought up within sight and sound of the restless ocean. But as a matter of fact she is the daughter of a Barrister, and was born in London. Her father had a comfortable fortune, and being deeply interested in scientific pursuits, he left London, and all the wranglings of the law, and settled at Bath. His daughter Agnes was then a child, and so she was brought up at Bath, and had her home there until, in 1873, she removed to Devonport.

Mr. Weston and his wife were pious people. They attended All Saints' Chapel, then under the pastoral care of the Rev. James Fleming, now so well known, and universally esteemed, as Canon Fleming of St. Michael's, Chester Square, London. Canon Fleming was then, as he is now, an earnest preacher of the Gospel in its simplicity and power; but up to the age of 16 Agnes Weston continued dead to spiritual things. So passionately did she set herself against religion that she never went through even the form of saying prayers night or morning, she never opened a Bible, and at Church, which

she was obliged to attend with the rest of the family, she stopped her ears and shut her eyes that she might neither see nor hear.

She had been a child of many prayers, and was the cause of much anxiety to her parents. A Professor of Phrenology, who had been a visitor at the house, told her father that she had great potentialities for good or evil, and there would come a crisis in her life when she would give herself either wholly to the world or wholly to God and the service of the Saviour. At the age of 16 the crisis came, and she began to listen to the Word of God and to read it for herself. In the memoirs of her early life we are told : "For hours she used to wander about the fields, Bible in hand, and many a night she lay awake in agony of soul. . . At times she felt happy, tranquil and safe ; then again the storm burst, and all foothold seemed swept away. Doubts, misgivings, even sceptical delusions crowded her soul."

She sought distraction from her spiritual troubles by engaging with ardour in other occupations, notably in the study of music, in which she became remarkably proficient. At length the light came, not suddenly but gradually, and she was able to say, with the man to whom the Saviour had given sight, "One thing I know, that whereas I was blind now I see." And in looking back to that period of her life from the standpoint of a later experience she exclaimed, with mingled penitence and thankfulness, "Woe to me, if with such a father and mother, and such home influences, I had been other than a child of God and a worker in His vineyard."

These ten years of spiritual conflict through which Agnes Weston passed were a means of training her for the work of her life. Yes, and the study of music to which she fled in order to escape from the strivings of the Holy Spirit with her soul, gave her an invaluable

handmaid to the work for Christ in which she afterwards engaged. The experience through which she passed in her ten years' conflict enabled her to understand the spiritual needs of many a sailor who opened to her his heart, and to give him the sympathy and guidance he needed in order to find pardon and peace in the Saviour of sinners.

Among other Christian work Miss Weston engaged in was that of visiting the patients in Bath United Hospital, and by the bedside of many a dying man, and from dying lips, she learned histories of soul conflicts—of souls passing from the darkness of doubt and the thick darkness of sin, into the glorious light and liberty of the children of God. Another work she engaged in was that of visiting the men of the Somerset Militia when they assembled at Bath for training; she spoke to them of sin and salvation; and as drink was found to be then and there, as it is everywhere, the great stumbling block to the reception of the Gospel, she urged upon them Total Abstinence, even before she had herself given up the use of the social wine glass. But at one of her Gospel Temperance meetings, when a notorious drunkard was brought up to sign the pledge, he suddenly turned round and asked "Be you a Teetotaler, Miss?" and when Miss Weston had to confess that she took a glass of wine occasionally, the man turned back and refused to sign, saying that he would do as the lady did, take a glass of beer occasionally. Miss Weston bitterly regretted that she had not before signed the pledge, but she did it then and never regretted it.

In the course of her evangelical labours, Miss Weston made the acquaintance of a Christian soldier, who, in 1868, sailed in a troop ship to join his regiment in India. She wrote him a letter, which the man found a great comfort and help to him in his Christian life. The

soldier gave the letter to a seaman to read, and he, in returning it, said: "That is good; we poor fellows have no friend; do you think that lady would write to me? I would give anything to receive a letter like that." The soldier said he believed she would, and he would ask her. He did so, and Miss Weston was delighted to find she could do something for Jesus, however small. She wrote to the sailor and received a grateful reply, in which were enclosed the names of other sailors in the Navy who would be glad of a letter. She wrote to every man whose name she received, and her letters were everywhere acknowledged with thankfulness. The demand became greater than her pen could supply, and she had to call in the aid of the printing press, and thus began that series of monthly letters from home which have been continued up to the present time, and were known throughout the Navy as "blue-backs," from the colour of the wrapper in which they were originally issued.

Miss Weston says that the letter to that sailor, whose name was sent to her by the Christian soldier, was the germ of all her work in the Service. The years during which at Bath she carried on this Christian correspondence with blue-jackets and marines gave her a knowledge of sailors, their habits of thought, their temptations, their spiritual difficulties, and the possibilities which, by the grace of God, they are capable of realising, which could hardly have been obtained in any other way, and thus trained her for the effective service she has rendered at Devonport and Portsmouth.

In the early seventies Miss Weston went on a visit to Mrs. Wintz at Devonport, and noticing on Sunday afternoons numbers of boys from the training ships wandering aimlessly along the streets, exposed to all kinds of evil, and feeling that many a mother was

anxiously thinking of her son, mayhap praying that he might be kept from evil, she resolved to try if she could do something to direct their energies towards what is good. She consulted some officers on the subject, but they gave her no hope of success, remarking that : " they are as restless when they come ashore as birds let out of a cage ; they like to roam about, and you will never be able to collect them."

In no wise daunted Miss Weston made the attempt, and although her first efforts were disheartening failures, she persevered, and soon had crowded meetings on Sunday afternoons. Not only did the boys come, but men also came, and it was while in the prosecution of this work that the League approached her and induced her to undertake the superintendence of their Temperance work in the Navy.

Soon after engaging in this work for the League, came a cry from the boys and the men who crowded her Sunday gatherings :—" Can't we have a place to which we can come during the week ? a Temperance home ? in a word, a public-house without the drink, close to the Dockyard gates ? " Miss Wintz, who has been a most valuable aid to Miss Weston in her work, in chronicling the early history of the movement, writes of this period : " The Temperance men clamoured for a Temperance headquarters ; and the Christian men for a religious headquarters, and they carried the day. And Miss Weston has often said that ' but for the pressure brought to bear upon me by the men, I do not know that I ever should have started the Institute.' " The hope expressed when she began the work for the League, that " she would be able to pay an occasional visit to Portsmouth and Devonport " had now to be abandoned. She then ceased to be " Miss Weston," of Bath, and became Miss Weston, of Devonport, for there she had to make her home.

The ideal sought to be realised was "a place free from intoxicating drink, which the men and lads could make their home when they came ashore, and where Miss Weston would be able personally to carry on among them, without let or hindrance, direct work for Christ." Miss Weston fully understood the difficulty of this task, for she says: "Jack is a shy bird; and is apt to give a wide berth to any place where he thinks he will be preached at, or made a Teetotaler." But the task was undertaken, and the difficult problem has been solved.

In the great work begun in this humble way Miss Weston was joined by her friend, Miss Wintz, in whose mother's kitchen she commenced her evangelistic work at Devonport, and Miss Wintz has proved throughout not only a faithful, but a most efficient co-adjutor. In referring to this connection fifteen years after it was formed, Miss Weston said: "The motto that Miss Wintz and I framed when we commenced the work at Devonport, was 'To the glory of God and the good of the service.' This holy covenant has been adhered to, and although carried out with much weakness, and many faults and shortcomings, I am sure we can both say to-day that this motto is still our battle-cry, and, by God's help, will be until life's voyage is finished."

The anxiety of the Christian men and boys, to whom the Sunday meeting had been made a blessing, to have a place free from drink where they could meet on week days, will be understood when it is mentioned that Fore Street, Devonport, leads directly to the dockyard gates. At that time, the moment the men emerged from the dockyard they had to encounter three public-houses in succession on the right hand side of the street, and five public-houses in succession on the left hand side of the street, a pawnshop forming the sixth house."

In looking about to see in what way she could satisfy

the desire for a week-day meeting place, where social intercourse could be enjoyed free from the blighting influence of liquors that intoxicate, Miss Weston found that the house next to the third of the public-houses on the right hand side of Fore Street was to let, and she rented it for a year on her own responsibility. An appeal she made in the columns of *The Christian* resulted in her obtaining sufficient money to carry on her work there for that period; and ultimately the money obtained was sufficient to enable her to purchase the premises, to alter and enlarge them, to fit up a coffee bar, reading room and rooms for meetings, and to convert the upper part of the house into dormitories. The outlay upon this initial building, the germ of the present Royal Sailors' Rests at Devonport and Portsmouth, was about £6,000, and the enlarged and improved premises were opened on the 8th of May, 1876.

Soon after Miss Weston settled at Devonport she realised the necessity of being allowed to speak to the men on board ship, so that she might come into contact with many who never came to her Sunday meeting, and never visited the building she had opened for social recreation during the week, and which we have seen became the first Sailors' Rest. But how was she to get permission for this? That was a serious difficulty; the etiquette and rules of the service, as well as strong prejudice, being against it. But she found a friend in the late Admiral Sir W. King Hall, then Admiral Superintendent of the dockyard at Devonport, who said he would do what he could for her on one condition, viz., that she should first give a short address to the dockyard men at their dinner hour, at which both himself and his chaplain would be present to see what she could do. "I am to be surety for you," he said, "and I must first hear you myself; for you see you

might go on board and say things that we could not allow to pass, and then we should not know what to do with you. If you were a man we could soon walk you over the ship's side ; but unfortunately a lady is not so easily disposed of."

Miss Weston stood the test to which the Admiral thus good-humouredly subjected her, and as the result he passed the word to all the ships in the harbour. "Don't be afraid to let Miss Weston come on board and speak to your ship's company ; I'll stand security for her." Thenceforth visiting ships, and speaking to the men assembled on deck, became with Miss Weston a frequent and fruitful means of carrying on her important work. She was most successful as a speaker. Experience had taught her how to "spin a yarn" such as Jack likes to listen to, and to convey moral and religious truths without preaching at him, or appearing to be intent on anything but amusing him. She was downright earnest, also, in her Temperance work ; for she had learned of old how much drink hinders the spread of the Gospel, and had also learned, especially in her intercourse with the blue-jackets, that "drink has always been the seaman's snare, the cause of all the crime in the service."

Having given this brief account of Miss Weston's training, and of the development of her Evangelistic and Temperance work up to the eve of opening the first of the Sailors' Rests, we must revert to the year 1874, when she gave a report of her first year's work on behalf of the League. We there read that the naval force of the country consisted of about 140 ships, manned by over 34,000 men and boys, and meetings had been held on board twenty-two ships, and thirteen ships on Foreign service had branch Temperance Societies on board. She explains how the branch societies on board ship are organised, and intimates that access had been obtained



MISS SARAH ROBINSON,
"THE SOLDIER'S FRIEND."



Miss AGNES E. WESTON, LL.D.,
"THE SAILOR'S FRIEND."

to the Royal Marine Light Infantry, who had barracks at Chatham, Portsmouth, and Plymouth, with a recruiting depot at Walmer. At Walmer 100 pledges had been taken at the close of one of the meetings held there. Gospel and Temperance work had been carried on among the wives of the Royal Marines at Plymouth, and branches had been formed at the Royal Naval Hospitals at Haslar, Plymouth, and Chatham, and also at the Melville Hospital, Chatham. There was also a branch at the headquarters of the Royal Marine Artillery, Eastney, and a Band of Hope at the Barracks, Walmer. The Training ships, containing altogether about 3,000 boys, had been visited, and about one half were then pledged Abstainers. She concludes by referring to the services of the League's organising agent, Mr. S. Sims, "of whose untiring energy, and wonderful adaptability I cannot speak too highly."

The opening passage in Miss Weston's Report for the following year reads thus:—"It is a matter of deep thankfulness to God, as well as a great pleasure, to be able to chronicle the progress of the work of the National Temperance League in the Royal Navy of England; it has indeed been 'onward and upward.' The ruling principle of the League—moral suasion—commends itself alike to officers and men; while the liberal spirit of the Committee, in giving free scope for the arrangement and management of the Royal Naval Branch, has been the means, under God, of its almost unexampled growth and prosperity. To the sailors of the Navy belong the privilege of carrying the League's colours to every corner of the earth, and, as I shall presently show, there is great hope that they will carry them to the North Pole itself. To bear on its books the names of two such ships as H.M.S. 'Alert' and 'Discovery,' on whose daring proceedings the eyes of

the world are fixed, is an honour to any Society. Hundreds of sailors and marines thank God that the League ever commenced its work ; and many a man, who at one time was one of the ' bad hats ' of the ship's company, had become an utterly changed character owing to the Royal Naval Branch of the League."

In noting the progress made during the year, she informs the Committee that the floating branches, which in 1873 numbered 24, increased to 48 in 1874, and since then ships had "surrendered rapidly," and at the time of the League's meeting, 30th April, 1875, there were branches in 98 ships, "bearing out, to a great extent, the hope which I expressed at the beginning of the year, that the time might come when every ship in the Service, in addition to her guns, powder and stores, should carry the pledge-book of the League."

As to the work on shore, Miss Weston reports gratifying progress. The first branch amongst the Royal Naval Reserve, a force numbering 16,000 men, was opened at Stonehouse, the Captain commanding being present, and the pledge-book was taken in charge by the chief officer. During the year over 5,000 pledges had been taken ; and she adds :—"I have been allowed to hold a large number of meetings on board some ships during the year ; these meetings are a great stimulus to work, encouraging the Teetotalers and inducing many to sign. . . . It is no small privilege to stand on the deck of one of our ironclads, under the white ensign, assisted by the presence of Captain and officers, and to speak words of loving counsel to the hundreds gathered round, whose eager attention shows their appreciation of the words addressed to them ; and the League cannot be too thankful to the many Captains commanding H.M. ships, who have laid aside naval conventionality and have allowed such an innovation."

She then calls attention to the important fact of the capacity of the blue jacket to organise and carry on Temperance work himself. "Many of our branches on foreign stations have been started by seamen going themselves to the commanding officer with the request, not for more leave or more grog, but for permission to start a branch of the League." Some good shore work had been done at foreign ports by the Temperance men belonging to the Royal Navy, and in some of the West Indian Islands "they literally formed the first Total Abstinence Societies and sent for pledge cards and books." She also notes increasingly successful work amongst the wives of seamen and marines, who had formed a Temperance Society, which had already fifty members.

Very interesting is Miss Weston's allusion to the Sunday work :—"A small table in the Gospel Hall, with a red banner hanging over it, on which, in white letters, stand the words—'No drunkard shall inherit the Kingdom of God,' is the Rallying point. Round this table, every Sunday, stand groups of sailors and lads, busily employed in enrolling their names. The Registrar reports a membership of 300 in eleven months."

An amusing incident of what took place at one of Miss Weston's meetings on board ship may here be cited :—"There was no table, but Miss Weston saw an oaken tub with brass bands which she took to be a bread tub, and suggested that the tub would do for a table, and asked if they might have it? 'Certainly,' said the Commander, smiling; and, turning to the men he said: 'Now lads, a couple of hands to roll over that grog tub!' for it was actually the grog tub she had asked to be made into a Temperance table. Amid laughter and cheers the tub was brought and many signed. One young fellow wrote his name and rating, and then,

rapping the tub, said 'there goes a nail in your coffin!' When all had signed the Commander took up the book, and running his eyes down the lists significantly added, 'Sixty-one nails to-day; if they all hold firm, I don't give much for the old grog tub's life.' "

On the 12th November, 1875, a special meeting of the League was held in the Memorial Hall, Farringdon Street, at which Vice-Admiral Sir W. King Hall presided, and at that meeting Miss Weston gave a most interesting account of the work with which she was, and is still, identified; and in the Report she gave to the League in the spring of 1876, she has the pleasure of reporting gratifying progress. She says:—"The work has not only grown but it has taken a standing in the Service such as it had not attained before; it has struck its roots far and wide. During the first year or two it needed great help from without, and constant meetings, at which either myself or the League's organising agent, had to be present, and by Temperance addresses encourage the men to action. Now, the bluejackets themselves have come forward nobly, have started and worked branches efficiently and well, and have also held meetings in foreign and home ports, leaving to me the easy work of guiding and counselling them, and saving me much of the labour which devolved upon me at the outset, besides doing the work more solidly. All who know Jack are quite aware what an impulsive fellow he is, and my judgment and experience of work in the Service leads me to prefer pledges taken quietly after many a yarn by the Registrars on board, to the numbers which may be taken after a visit and address from myself. Then I would ask the Committee to note the solid basis on which their work in the Royal Navy stands; it embraces all religious denominations, and it is founded among the men themselves, taken up by them, carried on by them.

The Total Abstainers in the Service are at the present moment a very large body, and a rapidly increasing one, and they command respect on account of the number of petty officers and A.B.'s in their ranks. The League's work has been carried on side by side, and in perfect friendliness, with the Good Templar organisation, many of the League's Registrars being Good Templars; no split of any kind has occurred between the two bodies, Jack's sound sense showing him that every Total Abstainer is a brother, whether he wears regalia or not. The League's generosity in awarding their cards of honour to all Abstainers alike has smoothed any roughness out of the path. The Royal Navy Branch has solved the problem which lies at the root of all true success, 'self help,' and I look forward to seeing the naval service of the country becoming more and more, what every Englishman would like to see it, an honour in every way to our land."

The "Registrars" mentioned in this extract from Miss Weston's Report are the men—one in each ship—who keep the register of the members and have charge of the pledge-books, cards, etc., and who report to Miss Weston the progress of the cause in their ship. It is a coveted office.

There is an allusion in this Report to the early opening of the Sailors' Rest at Devonport; and among the difficulties encountered in the Temperance work on board ship, she mentions the "wet canteen," and says:—"These canteens were established with the object of preventing men from going ashore for liquor, and restricting its consumption. The lion is chained, but he is a lion still. . . Men have many difficulties, both afloat and ashore, but they still gather strength and numbers."

Besides 5,000 Temperance tracts distributed, there had been 25,000 copies of the League's Temperance Monthly

Letter circulated, and "they are eagerly asked for and do much good. I have known many instances of men who had broken the pledge coming to re-sign it on reading the new Monthly Letter, and of those who could not be induced to join, giving in their names on reading these little blue-covered messengers."

Mention is also made in the Report of the formation of an Officers' Branch, originating in the desire of several officers to join the cause, and she says that "if this part of the work should grow as the other parts have, this will be the most important thing which the League has yet been able to accomplish; the influence which the 'Officers' Branch' will exert over those under them will be immense."

In closing her Report Miss Weston says:—"Temperance, by which I mean Total Abstinence, is Jack's great safeguard, and in hundreds of instances has been the blessed means, under God, of leading him to the Saviour of sinners. . . The Temperance men of the Royal Navy of England desire, through me, to send their heart-felt thanks to the Committee of the League for all that they have so generously done for them."

Miss Weston's Report for 1876-7 is one of continued progress, and she notes that "It is certainly not known as it should be, either in the Navy or by the public at large, that this work, which is of such vast national benefit, is supported entirely by the funds of the League, and I am well aware that the keeping of it up stretches their resources to the utmost limit. . . I confidently hope that this great department of work may become in a measure self-supporting, and that its development may be unimpeded."

Looking back to the origin of the Temperance work in the Navy, she attributes the rapid growth and development of it to the fact that "the wish for Tee-

totalism came *from* the Service, the Royal Naval Temperance Society was formed *in* the Service, and since the fusion of that Society (with the League) the same principle has grown stronger and stronger; the League finds money and materials, I keep up the correspondence, superintend matters, and now, with the help of a clerk, keep the machine going, while the blue-jacket does all the work on board."

In alluding to the opening of the Sailors' Rest at Devonport, in 1876, she says:—"One of the rooms in this building is set apart for the carrying out of the League's work, by a clerk, under my superintendence. Few have any idea of the immense amount of work involved. The sacks of packets which are sent out, the pledge-cards, books, etc., which go forth, or the enormous correspondence which falls entirely on my shoulders. The building itself has become what we may call the headquarters of the League's naval work. Men are constantly coming to see me for encouragement and help in the work; and these personal interviews are often full of deep, solemn interest. Free teas are given monthly to sailor boys, Royal Marines and others; after which Temperance addresses are given and pledges taken. The bar pledge-book bears ample testimony to the advantage of having such a book in a public resort, where you can step in, have a cup of coffee, and sign the pledge."

The first Sailors' Rest, that at Devonport, was opened on 8th May, 1876, and in Miss Wintz's record of Miss Weston's life and work, we read:—"On the day before the opening three men-o'-war's men asked to be allowed to sleep there that night. They had got leave from their captain to come on shore for the purpose, so anxious were they to be the first to sleep in the Sailors' Rest; and although compliance with their request involved the

breaking of the arrangements for the opening on the following day, they were admitted. The attendant who took these men to the dormitories that night reported: 'We've got three birds of the right sort to begin with; as soon as they got into the room they shut the door and one began reading the Bible, and then all knelt down and prayed.' " On this incident Miss Weston comments: "God bless our blue-jacket friends who pray for us so earnestly. Yes, we feel that their prayers, like the mortar, bind the walls together, so that the moral and spiritual building is strong and firm and growing from day to day."

It was arranged that the doors should be opened at five o'clock in the morning, but there was an impatient knocking before that hour, and a rush when the doors were opened—sailors going to catch their boats, dock-yard men going to their work, policemen in from their night's round, were all glad to get a cup of hot tea, coffee, or cocoa and a roll. And during the whole day there was stir and bustle from the numbers who came to buy and eat and drink and—to see this new thing in the land, "a public-house without the drink!"

During the first year there were 127,000 visits to the bar for refreshments, and 10,488 sailors and marines slept in the dormitories. It had been resolved from the first that these departments of the work at the Rest should be conducted on purely commercial principles, that the prices charged should be sufficient to leave a small profit to be spent in the purely moral and religious departments of the wide-spreading work. Three broad regulations, which have ever been regarded as law, are these:—

I.—No blue-jacket or marine ever to be turned from the door even if 'three sheets in the wind.'

II.—No compulsion of any kind to be used to draw

men into meetings and classes, the men to feel as free as if they were in their own homes.

III.—Men to pay a fair price for food, beds, and baths, but to be able to use the Sailors' Rest in every other way without payment."

We have noticed in some detail these early years of the League's work in the Navy, carried on so ably under the superintendence of Miss Weston, in order that our readers may see how largely the Total Abstinence teaching of the League contributed to the establishment and success of the Sailors' Rests. Year after year Miss Weston had to report progress, both in the number of pledges taken, and in the pecuniary profit from the Rests, but our notices must now be brief.

In the Report for 1878 she states that "the League may feel that it has grasped the *whole* Navy;" and "I have this year succeeded in enlisting the help and support of a considerable number of Abstaining officers, and I hope to get a coadjutor from among them on board every ship."

In 1879 it was reported that "the name of the branch had been changed to the 'Royal Naval Temperance Society, a branch of the National Temperance League.'"

In the Report for 1880 we read:—"The League's work in the Royal Navy has both grown and consolidated, and we have now in the Service an organisation second to none, in strict accordance with the regulations, and yet sufficiently easy to suit the peculiar temperament of the class of men with whom we attempt to deal." Alluding to the moderate drinkers in the Service she says:—"These are the men whom I am desirous of seeing in our ranks in large numbers. A little medical teaching from Dr. Richardson and others would show them that they shorten their lives by every ounce of alcohol they take; that if they do well as moderate

drinkers, they would do far better as Total Abstainers, in pocket, in vigour, and in vitality of brain and body."

At the conclusion of her Report she says:—"One point I would ask the League to take up, and that is the 'grog question.' The issuing of spirit rations is now looked upon in a very different light, and although the Admiralty might not feel it well to abolish the ration, still it would be practically abolished if a larger sum were allowed in lieu of it; the men would hail it as a boon. I know that quite sixty or seventy per cent. would fall in with it, while the saving in every way would far more than compensate the country for the increase of expenditure."

The suggestion thus made by Miss Weston, the League lost no time in carrying out. A Memorial to the Admiralty was prepared in which it said:—"Your memorialists are of opinion that the spirit ration might with great advantage be entirely abolished; but while they do not wish to request the adoption of so sweeping a measure, they would gladly welcome any modification of the existing system which might tend to diminish temptation and encourage perfect sobriety. Such a result might, in the opinion of your memorialists, be partially attained by a slight increase in the money allowance to the men who, being Abstainers, do not wish to take up their grog."

The Memorial was presented by a Deputation of the League, introduced by Mr. Samuel Morley, M.P., and Lord Northbrook, in reply, said that the Board "intended to stop, for the future, the rum ration to boys up to the age of twenty, and to offer further inducements to the men to give up their spirit rations by serving out to them a ration of soluble chocolate in the middle of the night-watch, in addition to the tea and sugar they now receive. The boys would have the chocolate ration

in the middle night-watch, and a good many, he hoped, would never change to the rum ration. The proposed increase of the money allowance would mean a charge to the country of from £10,000 to £20,000 at the very least, and without going into that question further, he remarked that even if the cost was increased he was not saying that the real value to the country might not be in excess of the money loss."

In 1879 Miss Weston started an illustrated monthly called *Ashore and Afloat*, which was, and is still, edited by Miss Wintz, and is a wonderful pennyworth of interesting and instructive reading. It is distributed monthly, along with Miss Weston's monthly letter, and is always anxiously looked for by the men and boys, whether on home or foreign stations. The distribution of these books is made to the coastguard men, as well as seamen and marines, and much are they appreciated by the hardy fellows who in the coastguard service face, in all seasons, the storms that rage round our island home. We hear of a coastguard man who walked thirty miles every month to carry round *Ashore and Afloat* to the scattered cottages. The annual distribution of the Monthly letters is now 743,000 and of *Ashore and Afloat* 692,000. Besides finding their way to all the ships in British Navy, however distant their stations, these serials are distributed among the Deep-sea fishermen, and are not unknown in the merchant service, and the American Navy, and amongst the Metropolitan Fire Brigade, a goodly proportion of whom are retired seamen. In every copy of *Ashore and Afloat* there is an appeal to sign the pledge of 'Total Abstinence.

In the issue of *Ashore and Afloat* for July last we read:—"In this and the following issues an important departure will be made: Miss Weston's monthly letter to men will be published month by month in *Ashore and*

Afloat. The letter has hitherto been brought out separately, and has been sent to the ships with this paper, but it will now form a part, and an important part, of this publication. It is believed that it will add to its popularity and usefulness, and will ensure a large circle of readers. The letter can be obtained in booklet form on application to the publishing office, Royal Sailors' Rest, Portsmouth.'

The success of the Sailors' Rest at Devonport, led to the experiment being tried at Portsmouth. In 1879 Miss Weston and her coadjutor, Miss Wintz, in visiting Portsmouth were much struck with the crowds of seamen frequenting Commercial Road. In this crowded street a small house, with a hall at the back that had been a theatre, was to let, and it was taken and work commenced. A tiny bar and reading room, with a little back parlour and the concert hall, with two rooms for Miss Weston, a bedroom or two, and a room for the manager, were all the accommodation. But a large number of men came up, Temperance and Gospel meetings were held, and many men were able to testify that in the little old Sailors' Rest they were led to Christ, the Saviour of sinners.

Property in that part of the town was so fully occupied that there seemed no probability of securing larger and better premises; but a working man one day gave a hint upon which the ladies acted, and the gentleman to whom they applied felt so interested in the simple story that two ladies were going forward on such a crusade, that he fell in with the scheme and offered a very fine site at a reasonable figure. The undertaking was a large one, and we read: "The matter was laid before God and some token of His will was asked." The token came in the shape of a cheque for a thousand guineas. The work was commenced in faith and prospered, and on

13th June, 1882, the new building, containing a spacious coffee bar, large blocks of cabins, and a large hall, capable of accomodating a thousand persons, was opened.

Meanwhile the success of the first Rest at Devonport, its constantly crowded condition, and the impossibility of meeting all the demands made for sleeping accommodation, necessitated the "shaking out of a reef." The bold project was then formed of buying up the three public-houses that separated the Rest from the dockyard gates, and erecting a spacious building on the site. It was a bold project, but it was undertaken in faith and with prayer, and soon the houses were purchased and cleared away, and a magnificent pile erected on their site, and thus the Sailors' Rest was brought up to the dockyard gates. Concurrently with the disappearance of the three public-houses which stood on the site now occupied by the Sailors' Rest, the public-houses on the opposite side of the street took their departure, and along with them went the pawnshop.

It was high time these houses disappeared. Their work had been evil, only evil, and that continually. The war that Miss Weston thus carried into the enemy's camp for the extension of the Sailors' Rest, was pretty strongly resented by the publicans. One of them said to the manager of the coffee bar: "If there is any one on earth I hate it is that Miss Weston of yours; she brings a blight upon all honest trade." Miss Weston said, "this was sad, but very encouraging. The men crowded the Sailors' Rest, and we did all in our power to make them happy. As to the publicans, we remembered that it always takes two to make a quarrel; so we advised them to change their trade for a better one, and insured our plate glass windows." At both Portsmouth and Devonport the Rests were afterwards enlarged, and they are still being added to.

In her Report presented in 1890 Miss Weston writes :—
“The National Temperance League’s work in the Navy is most prosperous. The work has increased year by year. I am now employing three agents, two at Portsmouth and one at Devonport, entirely for work on board the ships and at the Sailors’ Rests, and shall be able in this Report to show that we have connections all over the world, and that this branch of the League has become a great net-work, which takes in the whole Naval Service.”

In the following year she writes :—“This past year has been signalised by the largest number of pledges ever taken in the great ports of Portsmouth and Devonport. I have now in my employ five Temperance Missionaries, three at Portsmouth and two at Devonport, and also a band of voluntary workers. . . The grand total of pledges for the year is 6,015.”

During 1891 the Royal Naval Exhibition was held at Chelsea, when Miss Weston and Miss Wintz organized a bungalow, which was a source of great attraction, and at which good Temperance work was done. Miss Weston says :—“I received warm thanks from those in authority for this work ; they stated that but for the help of this building, and the work carried on in it, they could not have maintained the discipline or efficiency of the men.”

In her Report for 1894 Miss Weston writes :—“This National work, which has been carried on for rather more than twenty years under the auspices of the National Temperance League, continues to keep pace with the times. Its success is largely due to the indomitable character of the British blue-jackets in pushing the cause on board our ships of war, our gun boats and even our torpedo boats.”

During 1894 and subsequent years, Mr. J. Louis Fenn

spent much of his time in Naval Temperance work, and Miss Weston is able to report most warmly of his labours ; and of the work of the League as a whole she says :—" It has been of untold advantage to the Service, and its working is praised by commanding officers all over the world."

With the increasing prosperity of the Rests an increasing profit was made, which became available for the prosecution of the evangelistic, and its handmaid the Temperance work ; and as the result of appeals for subscriptions, payments were made to the League, which re-imbursed it what had been expended, during so many years, in promoting Temperance work in the Navy.

In the Autumn of 1898 Miss Weston celebrated what she humorously called her "silver wedding." She then looked back to the year 1873, when she wedded herself to the Royal Navy and commenced at Devonport that work, "for the glory of God and the good of the Service," which has proved so great a blessing to the boys in our training ships and to the seamen and marines who man our ships of war ; and which officers of all ranks have acknowledged to be of the greatest advantage to the whole naval service of the country.

Let us here add, slightly abridged, the review Miss Weston gave of her twenty-five year's work in the pages of *Ashore and Afloat* ;—

"Twenty-five years ago, I heard a call—I believe from God—urging me to go forth from my happy home, and to give my life for the good of the men at sea. To the great naval arsenal of Plymouth my steps were led by an Unseen Power.

"Twenty-five years ago I stood for the first time upon the quarter-deck of a man-of-war.

"Some 800 or 1000 boys and young seamen were gathered before me. The captain and officers stood by

my side, and I was allowed to speak to them any words of advice and friendship that I might wish. There are men, now pensioners, scattered about the country who remember that afternoon on board H.M.S. *Impregnable*, who have since told me that it was the turning-point in their lives.

"Twenty-five years ago a small gunboat, H.M.S. *Dryad*, returned from a foreign station to pay off at Devonport, and a deputation of blue-jackets waited on me. They had heard that I cared for sailors, and was anxious to help them in every way. 'Won't you open a coffee-house for us,' they said, 'just outside the Dockyard gates? It will be safe moorings for us, and will keep us from drink and all its temptations.'

"I told them they had asked for something that it was out of my power to give them. I had not the money, or the friends, or the influence to get up such a place, and more than that, I foresaw that it would entail a life-long consecration, and a giving up of home and ease. A refusal trembled on my lips, when one of the men, a petty officer, broke in, 'Don't say "No" Miss Weston; you'll break our hearts! We do want to have a Home, and you in it, that we can come to. Shipmates,' addressing his companions, 'let us pray about it.'

"They all knelt down, those great, brave fellows, and their prayers would have melted a stone. They touched my heart, and enabled me then and there to say, 'Here am I, send me.' The Royal Sailors' Rest at Devonport is the outcome of a blue-jacket's wish and a blue-jacket's prayer.

"Twenty-five years ago I met one who has been the help, solace, and inspiration of my life. Bright, sunny, and in the heyday of youth and health, she too counted the cost of this work, and gave herself to it, and together we have met the storm, and have rejoiced in the success.

To Miss Wintz at least one-half of the credit should be given. For twenty-five years we have been sailing in the same ship, of one heart and one soul, our only desire to do God's work and God's will amongst our gallant blue-jackets as long as health and strength are given to us.

"Twenty-five years ago work commenced among the sailor boys. That work is going on now, and is one of our sheet-anchors.

"Why do men call me 'Mother?' Why do they write, as a man has just written to me from a ship of war on a foreign station?—

'I have known you ever since 1881. Shortly after joining H.M. Navy you addressed us boys on board H.M.S. *Lion*, and when I saw you I said to another boy, 'Is that the lady they call "Mother"?''

"Yes," was the reply.

'Well, no wonder!' I said, 'She's got a mother's face.'

'I do feel certain that each Sunday, as you see the boys flocking round you, as they come ashore from the training-ships, you will be happy as you feel, "I will be their mother."'

'You did all this for me once. Can you wonder that you are called "Mother"?''

"The sailor boys twenty-five years ago, as they came to me on Sundays in Mrs. Wintz's house, are still in my remembrance. The bright link of the Silver Wedding which unites me to the great Sea Service of the country seems like a mountain-top, from which I can look back and see the path over which I have travelled, and the wondrous success that I owe to God alone. The words of friendliness spoken on board H.M.S. *Impregnable* were but the prelude to my addressing thousands of men on board British and American warships since; and by

means of pen and printing-press I have been able, during the last year alone, to speak to over one million men of the sea.

“The small Sailor’s Rest outside the gates of the Royal Dockyard, started in response to the earnest petition of the men of H.M.S. *Dryad* twenty-five years ago by Miss Wintz and myself, has become a mighty pile of buildings, which has cost over one hundred thousand pounds.

“The sister Sailors’ Rest at Portsmouth has cost much the same. In these two buildings, and our Branch House at Keyham, Devonport, we housed last year 178,527 men, an increase on the year before of 31,631. In cabins, in beds, and on shakedown, these men were comfortably accommodated, while hundreds lay about upon the floors, glad to be under our roof. Our receipts over the counters during the past year were £15,905 7s. 1d., an increase of £1,021 over past years. The popularity of these Sailors’ Rests is increasing by leaps and bounds, and our Navy is increasing also at a rapid rate.

“Twenty-five years ago the number of seamen and mariners serving in the Fleet was about 60,000, now it is over 100,000, so that the silver Wedding epoch finds me surrounded by nearly double the men and boys that were with me when I began work.

“Then again, the Sailor’s Rests themselves that are under the supervision of Miss Wintz are models in their way. I can say this without egotism, because the business arrangements are in her hands. The German Government, the United States Navy Board, the Japanese Government, have each and all sent representatives to get every information as to organisation and management.

“Prince Henry of Prussia pronounced the Royal Sailors’ Rest at Devonport ‘a truly imperial Institution.’ Our own Admiralty sent a Commission to get every informa-

tion, and in a very kind letter to me the Commission stated 'that it had been an education to them.' And the highest lady in the land, in her sweet way, conferred on the two Sailor's Rests the title of 'Royal,' which she was good enough to say 'was a token of her appreciation and interest, and an honour that they had richly earned.' We little thought twenty-five years ago that the personal interest of the Sovereign would have been bestowed on our efforts for Jack's welfare.

"Twenty-five years ago I had little or no acquaintance with the wives and families of the bluejackets; now we are surrounded by sailor's wives. The old sea song says, '*A sailor's wife a sailor's star should be,*' and what a blessing such a star is in the horizon of a storm-tossed mariner! 'My wife is my sheet anchor,' a man enthusiastically said the other day; 'I feel her pulling at me at the other end of the world if I'm getting on the lee shore.' Many trials and difficulties are in the path of the sailor's wife. Her husband is away for three or four years at a time, and she has to do the best she can, with sometimes a large family and small pay. Our guilds and meetings for sailors' and marines' wives are very large, both at Portsmouth and Devonport, and our friendships with them are very warm and strong."

The seven years that have elapsed since the "silver wedding" have been years of continued increase. The latest report shows the number of men housed in the Rests to have been 328,000, being an increase of 149,519 over the silver wedding year; and the receipts over the counter have been £30,846, nearly double what it was seven years before; and in that interval there have been enlargements at both Portsmouth and Devonport which have brought the expenditure on buildings up to over a quarter of a million.

And here it may be opportune to say, that Miss Weston

and Miss Wintz have been, not only honorary workers during the thirty odd years they have devoted to the self-denying labours we have done our best to depict, but have been throughout liberal annual subscribers to the funds required for carrying on the work. And in Miss Weston's "Jottings from my log," issued in November last, we read :—" I do rejoice in, and thank God for, the full health and strength which enables me to do as much work as ever, and to feel fresh and buoyant. We are commencing the work for this winter full of brightness, and our only desire is that it may be the best winter's work we have ever done."

To have played the part the League has done in the initiation and partial development of a work so stupendous, so full of blessing to individual souls, and so advantageous to the best interests of the country at large, is something to be proud of ; and the result is an eloquent testimony to the excellence of Total Abstinence as a handmaid in the moral and religious improvement of individuals and communities, which cannot be denied or explained away.

CHAPTER IX.

TEMPERANCE WORK IN THE ARMY.

THE need, fifty years ago, for Temperance teaching in the Army is a fact that cannot be disputed. In his Temperance History, Dr. Dawson Burns says that, amongst the "serious errors committed" in the arrangements for the Crimean War, none were more serious than those which had reference to the use of intoxicating liquors. He says, and says truly, that "Every other blunder and mischance was aggravated by the Intemperance which prevailed, and there were times when the siege of Sebastopol might have failed, through the effects of the ruinous vice. It seemed incredible that men in charge of such important interests, should have neglected to guard against the most disastrous consequences; but the evidence is beyond doubt, that intoxicated soldiers and sailors were allowed to wander about where their presence was of imminent danger to their own forces. Dr. Russell, the *Times* correspondent, writing on November 25th, 1854, used these pregnant words:—'A drunken man may put an end to the British expedition.' Intemperance continued to be a scourge more terrible than cholera, whose ravages it favoured, and yet the 'Crimean Committee,' in appealing for articles required by the troops, gave the first place to intoxicating liquors."

Noting the condition of things when the war came to an end, Dr. Burns says :—"The ravages of strong drink increased to such a degree in the Army that a National scandal ensued. Not only was the old spirit ration continued, but sixpence a day was given to each soldier, and spirit booths were allowed to be established in every direction; the result being that Dr. Russell wrote, October 22nd :—"Is the British Army in the Crimea to become, or rather continue, a model of drunkenness to all Nations? Yesterday was Sunday. The sights I saw, both going and returning, were enough to make an Englishman despair of his countrymen. Sobriety was really the exception, and drunkenness the rule. The drunkenness and insubordination of this Army is here matter of common conversation and lament. The oldest officers declare that in all their experience they never saw anything to equal it.' "

The drink evil in the Army, so patent at the time of the Crimean war, had had public attention called to it years before, and military men were invited to make suggestions for its cure. In the *Times* newspaper, in 1847, there appeared a paragraph, which stated that "214 British officers were examined before the Commander-in-Chief respecting the Intemperance in the Army, and which Intemperance, it was admitted, was the parent of the disorder, insubordination, and consequent punishment so frequent among soldiers. Upon these officers being asked to suggest some means for eradicating this Intemperance, 210 out of the 214 could suggest nothing better than punishment—the lash or the guard-room."

The Rev. W. Wight, who was a delegate at the 1846 Convention, and whose scheme of a "Model Parish" is noticed in Chapter III, commenting on this paragraph said :—"What a lamentable fact, that 210 British

officers—educated gentlemen—could suggest nothing better than the lash or the guard-room! while the poorest and most untutored labourer, whose attention had been arrested by the great moral reformation going on amongst his associates by their abandonment of the drinking customs of society, would have exhibited sounder and more practical philosophy.”

From all this it is evident that the delusions with respect to the sustaining and strengthening properties of alcohol, which for generations had been cherished by the inhabitants of the British Isles, and were clung to by them with the tenacity with which men and women cling to an article of faith upon which Salvation depends, were dominant in the minds of those who controlled the Army; and they were not likely to look with favour upon Total Abstinence teaching, which so pointedly condemned their conduct, and thus tended to disparage the wisdom with which they were supposed to be ruling our defensive forces.

But the difficulties thus manifestly in the way, did not prevent efforts being made to bring about, in military circles, a healthier and sounder feeling with respect to strong drink. There were wise and thoughtful men within the camp, who favoured the advances of those without, and a few years saw a wonderful change for the better. In the League's Report for 1857 we read of Mr. Wm. Spriggs, one of their agents, spending several weeks in the camp at Aldershot, “visiting the soldiers, distributing tracts, and calling the attention of the ruling power to the importance of his mission.” He also visited Portsmouth, and with the permission of the Colonel spoke to the soldiers there. Deputations also visited Woolwich, and at the request of the soldiers addressed meetings there. Reference is also made to the exertions of the Rev. W. Carus Wilson in the cause, and to the

"extraordinary attention" that had been drawn to the question by the conduct of the men under Sir Henry Havelock, who "were always ready and always sober."

In the following year there is a report of good work done, and that Temperance literature and pledge-cards had been sent to nearly every depot, and the officers had favoured these efforts. During the same year Mr. Gough lectured at Woolwich Arsenal to a company of 2,300 of the officers and men employed in the departments, and at the close of his address, the Rev. W. Ackworth, M.A., Vicar of Plumstead, publicly announced that what he had heard that evening had decided him to give in his adhesion to the Temperance cause.

In the year 1860, signs of interest in Temperance work began to be manifested among both officers and men, and the Committee responded to this by placing Mr. Spriggs as a Missionary, at Aldershot. He had a cordial reception from all grades in the Service, and in their Report the Committee feelingly add:—"No one needs to be fortified against the temptations of the drinking customs so much as the poor soldier; he has few home ties or home influences; he needs the guidance of a real friend; and many have found one in your esteemed Missionary." Mr. Spriggs' labours were productive of good fruit. He mentions the case of a non-commissioned officer, who had been degraded in consequence of drunkenness, but had his rank restored after he became an Abstainer.

The garrisons at Woolwich, Canterbury, Dover, Shorncliffe, Colchester and Hythe were visited by Mr. Spriggs and other agents of the League; but the greatest success was achieved at Warley, where, at a meeting convened by some non-commissioned officers, and addressed by Mr. Thomas Irving White, an agent of the League, a Military Temperance Society was organised in September,

1861, and six months after 599 members had been enrolled, including one captain, one schoolmaster, 21 sergeants, 22 corporals, 19 bombardiers, the remaining 535 being gunners. The constant changes in the Service soon resulted in 220 of these Abstainers being removed to other stations, where they were exerting themselves to persuade their comrades to give up the use of strong drinks. This success at Warley was largely due to the encouragement given to the movement by officers of all grades, who contributed to the support of the work, and allowed the barrack school-room and gymnasium to be used for meetings, which were addressed by the agents and honorary Deputations of the League. Four months after the Society had been formed, it was noted with satisfaction that in a battery of 200 men, there had not been a single case of drunkenness.

In 1861 a Temperance Society was formed at Woolwich, with the sanction and encouragement of the officers. The commandant then was General Sir Richard Dacres, who had been fifteen years an Abstainer. Other officers were Sir Henry Havelock, a water-drinker like his illustrious father; Lieut.-Col. Wakefield, who was not only an Abstainer, but an earnest worker in the cause; and Major the Hon. H. L. Powys Keck. The Report concludes:—"With such influential supporters in high quarters, your Committee do not despair of seeing the time when the Temperance movement will be recognised at the Horse Guards as a legitimate and powerful means of improving the habits and elevating the character of the British soldier."

The paragraph in the Report for 1863 referring to the Army, opens thus:—"There is no department of their work which has afforded your Committee greater encouragement than that which relates to the promotion of Temperance in the Army." Reference is then made

to the beginning of the work, when Mr. Spriggs and Mr. T. B. Smithies met incidentally at Dublin, and visited the celebrated camp at Curragh. With the kind help of a Major of the Military Train, a meeting of soldiers was held, the Major in the chair, and Mr. Spriggs gave an address, at the close of which several non-commissioned officers and privates took the pledge, among them one who had been often punished for drunkenness, but thereafter became one of the "brightest ornaments of the station which he occupies."

When, in the summer of 1862, 3,000 men embarked for India, a packet of Temperance publications for each soldier was entrusted to the care of friendly officers, who distributed them after leaving port. This gift of Temperance literature was acknowledged by Major-General Sir Richard Dacres, who issued an official order expressing his high gratification "that every man was forthcoming at the time, and not a drunken man was to be seen—quite a new feature in the embarkation of soldiers for foreign service."

The progress of the garrison Total Abstinence Society at Woolwich was most gratifying, 777 having signed the pledge since its formation; and many cases were reported of men whose changed lives had made wretched homes into homes of happiness. At Warley garrison the number who had signed the pledge had increased to 1,571, and a great and happy improvement had taken place in the conduct of the men, and the happiness of their lives. In May, 1863, on occasion of an Inspection by Major-General Dacres, he, at the close, "took occasion to say how delighted he was to hear so good an account of their general conduct, and he believed the introduction of the Total Abstinence principle into the garrison had conduced, in no small degree, to such a happy state of things; for he must tell them that he was a Teetotaler,

and had been for many years. He thanked God for it, as he told his brother officers yesterday, for it had saved him from much temptation, and his experience had taught him that when men went to the bad, it was almost invariably through that curse of the Army—drink."

The Report of the League says:—"It would be impossible for your Committee to speak too highly of the manner in which their efforts to promote sobriety among the soldiers at Aldershot, Woolwich and Warley have been seconded and encouraged by the principal military authorities at these places. . . The Chaplains, too, many of whom were at first opposed to the work, now heartily approve of it; and the Chaplain-General has recently recommended the Army Chaplains to aid the Temperance work among the soldiers to the utmost of their power." The Report points out that the men thus influenced in these home garrisons, carry the lessons they have learned to all parts of the empire, and thus leaven with Temperance truths the whole Army of the Queen.

As years passed on the work in the Army became more extended, and continued most successful. All the barracks in London were visited, and during 1863 two of the meetings held in Regent's Park Barracks were presided over by the Rev. Lord Wriothlesley Russell, "whose love for soldiers has led him, at an advanced age, to become a Total Abstainer." In the highest quarters the Temperance teaching carried on by the League began to be looked upon with favour, for on application being made to Sir Charles Wood, he arranged for the free carriage to India of a number of Temperance libraries for the use of the Regimental Societies.

But almost at the moment of congratulating themselves on the onward progress of the work, came an

order from the Horse Guards forbidding the formation of "Regimental Societies." The men were not forbidden to become Teetotalers, or to attend Temperance meetings, but they must not have Temperance Societies amongst themselves. As the advantages of Regimental Societies had been abundantly proved, the Committee expressed a hope that the obnoxious order would soon be repealed.

During 1865 Mr. T. A. Smith, an agent of the League, gave lectures, with chemical experiments, at Gosport and Portsmouth, at which latter place 700 boys, besides 200 officers and men, were present. The lecture was listened to with great attention, "especially Mr. Smith's chemical analysis of the rum served out daily." In the Report for 1867, besides the continued labours of Mr. Spriggs and Mr. T. A. Smith, mention is made of the Rev. Gelson Gregson having addressed a meeting of the Scots Fusilier Guards at Windsor. Regret is expressed at the prohibition of Regimental Temperance Societies being still in force, but a hope is entertained that "the marked and gratifying success that has attended the efforts of the Soldiers' Total Abstinence Association in India may lead, ere long, to a relaxation of the military regulations in this country."

The drink evil among the British soldiers in India was at one time very pronounced. The subject was alluded to at the World's Temperance Convention of 1846, when a letter from Archdeacon Jeffreys, of Bombay, was read, in which he says:—"I take the utmost interest in the cause, as 28 years' experience in India, with the regiments and in the hospitals, has convinced me that nothing in the least effectual can be done to arrest intemperance among the British army, or the seamen that frequent this port, or to wipe away the disgrace that is daily brought upon our country and our common Christianity,

before the natives of India, except upon this principle." And there can be little doubt that the League's work in the home depots, whence drafts of Abstainers were constantly being sent to India, must have contributed to bring about the better condition of things reported as noticeable there in 1867.

In October, 1867, the Rev. Robert Maguire attended two important military meetings at Chatham. A non-commissioned officer, who was present at one of the meetings, stated that he had become an Abstainer in consequence of hearing a lecture by Mr. Maguire some years ago, and that he owed his military advancement to 'Teetotalism.' The Horse Guards' restriction still continuing in force, in spite of efforts to get it removed, the League continued doing what work it could, circulating Temperance literature, and giving addresses where openings could be found. In some cases, where an official representative of the cause was refused admission, individual workers, like Miss Robinson, and the Rev. Gelson Gregson, "have been welcomed and encouraged."

In the Report submitted to the annual meeting in 1871, it is stated that a happy change had come over the attitude of the authorities to Temperance work. In December, 1870, after consultation with influential military friends, the Committee sent a circular to each regiment, both at home and abroad, in which they proposed:—

1.—"To open a communication with every regiment, that the office of the National Temperance League may become a centre for enquiries, and afford advice and help to Abstainers throughout the Service.

2.—To issue a certificate, or card of honour, to every man who has kept his pledge twelve months, and to renew this card year by year.

3.—To devote a part of the *Temperance Record* to

military Temperance news, correspondence, queries, reports, etc., and to promote its circulation throughout the Army."

The circular was cordially received and responded to, and returns from 98 regiments gave the number of Abstainers as 3,395.

During the year embraced in this Report there had been six meetings held in the Tower of London, and the Committee say that they had received invaluable aid from Miss S. Robinson, the Rev. Lord Wriothsley Russell, Major-Gen. Eardley Wilmot and others, "who are actively labouring to elevate the social and moral condition of the soldier." They also record that, by permission of the Duke of Wellington, a meeting was held in the riding school at Knightsbridge, under the presidency of Lieut.-Col. Paget, when 1,500 were present and 38 signed the pledge.

As year by year passed the movement grew in favour with the authorities. In 1871, the General in command at Aldershot encouraged the formation of Regimental Societies, and 14 were organised, which soon had a membership of 1,361, and it is noted that "those who are endeavouring to promote the spiritual welfare of the soldiers are finding that they have a powerful ally in the Temperance pledge. Several Chaplains are heartily co-operating in the work, and not fewer than 27 Scripture Readers are endeavouring to convince the men, by example as well as precept, that their best interests will be advanced by having nothing whatever to do with intoxicating drink."

In the Report for 1871-2 there is this reference to the work of Miss Robinson :—"Your Committee have been indebted for valuable help to many excellent friends, but chiefly to Miss Robinson of Guildford, who, with a devotion that has rarely been equalled, has made it the

great object of her life to elevate the character of the British soldier; and it is gratifying to your Committee to know that her chivalrous and disinterested efforts are warmly appreciated by hundreds of those whom she has sought to benefit. To give an idea of the enormous work accomplished by Miss Robinson, it may be mentioned, that during the year 1871, she addressed 175 meetings, with an aggregate attendance of 27,920, received 265 pledges, distributed 19,300 books, papers and cards, wrote 1,300 letters, and sent out 570 parcels."

During the same year Mr. Charles Smith, one of the League's missionaries, held 56 meetings in London garrisons, and 800 men signed the pledge; and although "many of these have succumbed to the peculiar temptations by which soldiers quartered in the Metropolis are surrounded, a sufficient number have remained faithful to justify further efforts to wean the household troops from what has always been their greatest curse."

In November, 1871, a great meeting was held in Exeter Hall, under the presidency of Major-Gen. F. Eardley-Wilmot, when 300 to 400 soldiers were in the audience, and addresses were delivered by several officers and a military chaplain, and "Your Committee have reason to believe that the reports of the proceedings, which were forwarded to officers and men connected with every regiment in the Service, were eagerly and extensively read, and that they proved largely instrumental in imparting fresh strength and encouragement to isolated military Abstainers, who were quietly striving to maintain their integrity amidst the jeers and scoffs of their drinking comrades."

In the Report for 1873, grateful reference is made to Miss Robinson's work, and it is noted that Mr. Charles Smith has been visiting the garrisons in London, and there has been a marked diminution of crime, even

among drinking soldiers, who do not boast of their drinking habits as they did when there was no organised Temperance effort in the Army." A note is also made of the fact, that in shooting, the Abstaining men carry off the prizes; and again the Report emphasizes the value of the Temperance movement as an auxiliary to the work of the chaplains and Scripture-readers.

In the autumn of 1873 a great step in advance was achieved. The Committee made application to the Duke of Cambridge, then Commander-in-Chief, for permission to try the experiment of establishing a Temperance Canteen at the Manœuvres at Dartmoor and Cannock Chase. The permission asked for was readily granted, and His Royal Highness "communicated his wishes and instructions to the Generals in command, who afforded every facility for carrying out the experiment." In the report of 1874 we read:—"The organisation of so novel an expedition was necessarily attended with some difficulties, but these quickly vanished when the arrangements were taken in hand by Miss Robinson, who entered upon the work in a spirit of devotion and self-denial that commanded success."

In spite of heavy rain and storms which occurred while the troops were at Dartmoor, the Temperance canteen was set up and worked admirably, officers and men being able to obtain supplies of hot coffee and other comforts to mitigate the discomforts caused by the weather. Besides the refreshment tent, there was a large marquee which served as a reading and recreation room, and in which 150 letters were written daily. On Sundays religious literature replaced the newspapers on the tables, and religious services were held. Another important part of the work was thus noticed in the *Times* of 21st August:—"At considerable personal trouble, too, Miss Robinson has rushed in where the postal officials feared

to tread, and has earned the gratitude of many a soldier's wife by sending to Plymouth for post-office orders for the men ; neither the camp-postmaster nor the Postmaster-General, though memorialised on the subject, caring to make the necessary arrangements."

When the work at Dartmoor was drawing to a close, Miss Robinson and her staff moved to Cannock Chase, where three refreshment tents were set up, one of these being for a Division four miles from headquarters. In a letter summing up the results of these experiments at Dartmoor and Cannock Chase, Miss Robinson says :— " The entire takings were £873 3s. 9d., chiefly in penny-worths, and from the low price to soldiers the proportion of profit is so very small as not to touch the heavy expenses of transport, wages, hire of tents, waggon, &c., amounting to over £400. The number of letters written in our tent I should roughly estimate at 5,600. There were 240 post-office orders procured for the men, amounting to £170 10s. 2d., besides about £10 worth of small sums sent home in postage-stamps. Our working hours were 4 a.m. to 9 p.m. The average daily quantity of coffee was 150 gallons, and although some regiments were not reached at all the benefits of our Temperance commissariat were felt by thousands of soldiers and large numbers of officers. I am very glad that, whereas on former occasions in the autumn Manœuvres we had to lament over 1,000 broken pledges, this year the proportion of broken pledges has been very small indeed."

The Report of the League says :—" Many pages might be filled with letters from soldiers, officers and Chaplains testifying to the good done by this important experiment, and the newspaper correspondents at the camp were obliged to confess that the National Temperance League had at length discovered a scheme of usefulness that was both practical and efficient." The Duke of Cambridge

also expressed his pleasure at what had been done ; and the Committee passed a special resolution of thanks to Miss Robinson for her indefatigable labours, which had been crowned with such gratifying success.

The good work thus inaugurated by the League, and so efficiently carried out by Miss Robinson, was subsequently taken up by the military authorities, who soon made arrangements for the Temperance men in the Army enjoying the comforts and amenities which it had been shown they needed and could appreciate. And a further development of the refreshment tents, and recreation tents, that were proved at Dartmoor and Cannock Chase to be so beneficial, is the "Soldiers' Homes" that are now available in almost every garrison town.

Meanwhile Mr. Charles Smith continued his work in the London garrisons, and Mr. Samuel Sims, who was then carrying on, on behalf of the League, a Band of Hope at the Royal Hospital School, Greenwich, devoted himself to the garrisons in all parts of the country outside the Metropolis. Efforts were made, and with considerable success, to get local Abstainers to interest themselves in the soldiers, and make arrangements for the visits of Mr. Sims, and in this way greater efficiency was given to his work.

In 1879 the Committee were able to report that every garrison, barrack, and depot was open to the League for establishing and carrying on regimental branches, the holding of meetings, visitation of members, &c., and it had become quite common for the commanding officer to take a personal interest in these matters and preside at the meetings. Many of the officers had become Abstainers, and this greatly contributed to the success of the efforts the League was making.

From time to time notice is taken in the Reports of the progress the Temperance cause was making in India,

under the superintendence of the Rev. J. Gelson Gregson, and in the Report for 1880 it is noted that the League had contributed to the expenses incurred by him in a tour through Northern India, and the scenes of the Afghan war, and that he had presented honorary silver bars to upwards of 400 men who had remained faithful to their pledge during the Afghan campaign. In the following year Mr. Gregson paid a visit to this country, and attended military meetings at several garrisons, at all of which he had a cordial reception, especially from the soldiers who had been in Service in India. The League got up a farewell meeting in his honour, at which he gave a powerful address, and the hope is expressed in the Report that "one result of his visit will be the adoption of a more systematic mode of transferring and exercising supervision over soldiers who may pass between this country and India."

In the Report for 1882 the Committee recognise gratefully the valuable help given by the Chaplains, "with rare exceptions," at all garrisons, many of them being avowed Teetotalers. And in similar terms are the Scripture readers spoken of, whose labours generally included a garrison Band of Hope. During 1881 Mr. Sims paid a visit to Ireland, and spent a month going to the various garrisons and addressing the soldiers. He found the local Temperance Societies uniting in good work, and the Committee tendered to them cordial thanks. Mr. Sims paid another visit to the Irish garrisons in 1883.

During 1882, at the urgent request of Temperance friends in the Mediterranean, Mr. Sims paid a visit to Malta and Gibraltar, spending two months among the troops in the garrisons there. At Gibraltar Lord and Lady Napier of Magdala took the liveliest personal interest in Mr. Sims' visit, and gave an "At Home" to

“hear an address by Mr. Samuel Sims from the National Temperance League.” The address lasted nearly an hour, and hearty thanks were passed to Mr. Sims, voiced by both military and ecclesiastical celebrities. Three days after a meeting was held at the Armoury, presided over by Lord Napier, who said :—“I have considered it my duty and privilege to preside at this meeting, for this movement has done a vast amount of good in the Army, and it is impossible to tell the results of the work yet. There has been sowing time, and now there is a coming harvest, and that harvest is of a very satisfactory kind.” During Mr. Sims’ visit 500 pledges were taken.

In the Report of 1885 the Committee hail with satisfaction the elevation of the Rev. Dr. Edghill to the position of Chaplain-General, and state that they “regard it as an important step in the progress of their efforts, which, extending over a quarter of a century, have manifestly contributed to the present improvement in the social condition of the Army. Dr. Edghill is a decided Total Abstainer, and in full sympathy with the line of action pursued in the League’s military branch.” In the same Report they note that the Royal Artillery Branch of the League at Gibraltar takes the lead with 77 paying members, while there were as many more Abstainers unattached in the corps.

In the Report of 1886 the Committee say :—“When the formation of Regimental Temperance Societies was commenced twenty-six years ago, and for some years afterwards, the extent of the work could be comprehended and tabulated ; but the subsequent increase of societies, and their favourable recognition by the authorities, attracted many other workers into this field of labour, and the division of interest thus created renders the presentation of correct statistical returns almost impossible.”

In December, 1885, the Committee gave a "Welcome Home" tea at Shorncliffe to the non-commissioned officers and men of the 9th Lancers, on their return from India, "in recognition of the prominent position maintained by their Temperance Society abroad." Major Chisholme presided at the meeting which followed the tea, and expressed the hope that, as the regiment was now united with the League, every man would join the Society."

The favour with which the League's Temperance work in the Army had come to be regarded by the military authorities was strikingly shown at two meetings, one at Aldershot and the other at Plymouth, held during 1886. And during the same year the Chaplain-General gave emphatic testimony to what the League had done and was doing, when at the Annual Meeting he said:—

"To the National Temperance League belongs this great honour—that it was the first among all Societies to perceive the great field there was in the Army for Temperance workers, and the great blessing that would accrue to the Army through the Temperance reformation—and the great blessings that have followed the action of the National Temperance League have brought many other bodies into the same field. I think that the action of this Society in the Army is very wise in the course it has adopted. It has tried to found everywhere Regimental Societies. Now, I am a strong believer in Regimental Societies. A soldier goes to a Temperance meeting outside his regiment, and he signs the pledge and gives up the drink. But unfortunately there are people ready to tempt him to evil; and the man before he goes home to the barrack-room has broken the pledge. I have known it done. But when you have a regimental organisation he is known, and his comrades will take good care that he keeps his pledge or that his name is

struck off the books. I heartily welcome the action of this Society in that it has adopted a regimental basis as the true ground of action, and also because it has realised that for the soldier Total Abstinence is one great necessity. You cannot do without it. Soldiers know that full well, and I defy any man to work a society on the double platform in the Army. I do not say that the double platform may not be useful. I have to do with a Society that has a double platform; but when we come to soldiers it will not do. We can catch officers upon the double platform and make them useful, but when we come to soldiers in real and practical work we must spread for them the Total Abstinence net; and that is what this Society does."

In a similar spirit wrote the senior Roman Catholic Chaplain at Aldershot, in a letter apologising for not being able to attend a military Temperance meeting in London, in February, 1887:—"It is a great disappointment to me, for I particularly wished to show the men my warm approval of your regimental branch of the National Temperance League. The men have not joined our League of the Cross in any great numbers, and even if they had done so, the continual changes from place to place make it almost impossible for the Catholics of a regiment to keep up a permanent connection with the branches localized at a few stations. The proper remedy is to have regimental associations such as you propose. Unfortunately for the Catholics, it too often happens that these are connected with some definite religious body, or that there are certain religious exercises at the meetings. This is quite right in principle when all the members belong to one religious body. But in dealing with men of different persuasions it is unfair to introduce religious tests of that kind, which have the effect of

either excluding men, or making them do violence to their conscience. Your association is to be regimental, and you have rightly perceived that in order for it to be of use to all it must be thoroughly undenominational. That being the case, I think it my duty to support your Association, and I wish it all success. Of course you will impress upon those who are to have the management of it hereafter the absolute necessity of carrying it on upon the lines you have laid down. To depart from this will cause trouble, and make the good work a failure."

Concurrently with these testimonies to the excellence and adaptability of the work of the League to the varying conditions of the soldiers' life, there is reference in the Reports to other organisations seeking to take a share of Temperance work in the Army. In the Report of 1887 we read :—"Cordially recognising the effective service that is rendered by other Temperance organisations—Church of England, Wesleyan, Presbyterian, and Roman Catholic,—your Committee maintains a close alliance with all, working together with them for the common good." And again, in 1890 we read :—"Many regiments have their own societies, while in others there is a branch of the League, or of the Church of England Temperance Society, or a Lodge of Good Templars ; sometimes there are two organisations in the same regiment, but all work on their own lines, keeping their own records separate and apart. . . Friendly relations are maintained by the League with these various organisations ; and, having regard rather to the advance of Temperance than to the particular society through which that end may be attained, your Committee endeavours, as far as possible, to co-operate with all."

We have more than once mentioned the name of the Rev. J. Gelson Gregson, and the work he accomplished

among the soldiers in India during the interval 1862-1886, when he retired. Although the League did much to help and encourage Mr. Gregson, it cannot claim the work in India as its own; and yet there is no doubt that the Temperance teaching by the League's agents in the depots and garrisons at home, whence soldiers were drafted to India, had an immense influence in developing the work there.

Mr. Gregson had succeeded in forming the "Soldiers' Total Abstinence Association," of which he could boast that it had on its roll of members men of all creeds and belonging to all branches of the Temperance movement; had the support of the Indian Government, and received a grant-in-aid towards its funds; the Commanders-in-Chief, from Lord Napier of Magdala, to Sir Frederick Roberts, had always contributed to its funds, and officially recognised its work; the Quarter-Master-General had officially sanctioned Temperance rooms in the barracks, and there was hardly a regiment in India without its Temperance room, under the control of the Commanding officer, who appointed an officer to have charge of it, and keep the funds for its benefit.

Within six months of Mr. Gregson's retirement the name of the Association was changed to that of "Army Temperance Association," and he felt this very keenly, fearing that the result might be the encouragement of moderate drinking, which he knew, as all really earnest Temperance workers know, never leads to sobriety. But an assurance came from the officials of the Association, that the change of name was "not intended to alter the principle of the Association, which is still to be Total Abstinence."

In 1889 the Temperance sermon in Westminster Abbey was preached by the Chaplain-General, and in the course of it he said:—"Speaking in this National

Sanctuary it is a pride and pleasure to us to know that the Church of England is leading the way, and doing her utmost to justify her position by taking up this work which you members of the National Temperance League showed us first how to do. There is much to encourage us as regards the particular class of men among whom my work is cast. I stand here to-night speaking for the National Temperance League, because they were the first, through their energetic, kindly, and welcome agent, to do what they could for our soldiers."

In December, 1891, Mr. Samuel Sims passed away, and the Committee had to regret an interruption in the work which had been carried on by him and under his superintendence, for nearly twenty years. But in the Report of 1892 they say:—"The Chaplain-General has truly said that Mr. Sims left an unfinished work, and your Committee are glad to report that, with the invaluable co-operation of Dr. Edghill, a hopeful effort is being made to establish a National Temperance Association for the Army, on a basis that will include men of all ranks in the Service. A scheme has been mutually agreed upon by your committee and the Council of the Church of England Temperance Society, which is now in the hands of H.R.H. the Commander-in-Chief, and if the official sanction asked for is obtained, we shall soon have a larger and more united organisation than any now in existence for the promotion of sobriety in the British Army at home and abroad."

The scheme thus formulated was a long time in receiving the official sanction needed before it could be put into operation; but work was carried on by the League on the old lines, and assistance rendered to regimental and garrison societies, both at home and abroad. Not until 1894 could the Committee report that the "Army Temperance Association" had been

organised, with the Hon. Conrad Dillon as honorary secretary, and that a Government grant of £500 for its maintenance had been included in the year's estimates. The Report says :—"The Constitution is similar to that of the Indian Association, which now consists of 22,469 members ; and the latest issue of *On Guard* states that 'with the formation of the A.T.A. in England one of the greatest drawbacks to our Indian work will be removed.' The Association which was recently formed is governed by a Council of 45 members, one-third of whom were nominated by the League, whose Army work, carried on with varying success for more than thirty years, has now been transferred to the new Association."

The League's contingent on the Council of the A.T.A. has the duty laid upon it of keeping Total Abstinence to the front as the only pledge by which sobriety is to be secured ; and as they are not monopolists of this principle, but are supported in it by many of the individual members of the other contingents forming the Council, it may be said that the private soldier is never encouraged to seek safety from drink evils except through the simple expedient of never touching that by which they are produced.

CHAPTER X.

THE NATIONAL TEMPERANCE CONGRESSES.

THE scope of the League's operations being National, its educational efforts were not confined to the Metropolis and its environs, but extended to all parts of the country, which were from time to time visited by agents or deputations, as opportunity offered for useful service. At length in 1883, the project was formed of having a National Temperance Congress at Liverpool, then the "black spot on the Mersey," and this was carried out in June, 1884. For the office of President of the Congress the Committee secured the services of Dr. Temple, the Lord Bishop of Exeter; but before the opening of the Congress he had also accepted the position of President of the League, vacant through the lamented decease of Mr. Samuel Bowly.

The sittings of the Congress extended from the 12th to the 16th of the month, and were opened by the President's address, a singularly able and exhaustive resumé of the whole Temperance question. The function of the League he defined in illuminating language as this:—"We appeal to men's understandings, hearts and consciences; we do not bring the law to bear upon them as a brute force, and we do not aim at this in the future. We look upon legislation as a useful auxiliary. . . . But our first appeal is not to the outer force of a coercive law, but to the inner force of a convinced understanding, a stirred heart, an aroused conscience."

In vindication of Total Abstinence he said :—" We urge Total Abstinence because we have tried preaching moderation, and we have found it fail. The promoters of the cause did not begin by preaching Total Abstinence. They preached moderation for years; and long after Total Abstinence was suggested as the only true course the majority continued to preach moderation. But we have been driven to preach Total Abstinence by the logic of facts."

It is remarked in the preface to the Congress volume that " the Presidents of the Sections distinguished themselves by their inaugural addresses "; and this is pre-eminently true of Dr. B. W. Richardson's address, delivered at the opening of the Section dealing with " The scientific phases of Temperance." Mr. John Taylor, chairman of the League Committee, said truly, that " Dr. Richardson could easily have said something that would well have satisfied the Congress as a Presidential address, but he had gone into the subject as if he had never written upon it before, and had produced a paper that would be of value for all time."

The drift of Dr. Richardson's reasoning, supported by the stern facts of experience, and confirmed by the results of scientific investigation, was seen in his opening sentence, when he referred to Mr. Kimball, an American, who in 1827 reasoned very scientifically on the origin of Intemperance :—" He asked, ' who are the manufacturers of distilled spirits? The *Temperate*: Who are the importers of distilled spirits? The *Temperate*: From whom do the intemperate arise? The *Temperate*: By whom are all the drunkards made? The *Temperate*.' "

Reviewing the whole ground from these early days in the past, to the then present, Dr. Richardson vindicated two propositions as scientifically unassailable :—" That this thing alcohol is not necessary, and that as a thing

unnecessary it differs from many such things in being an evil thing."

Dr. A. H. H. McMurtry, of Belfast, took for his subject "The wise Physician's attitude towards alcohol," and to his brother medicos he said :—"It seems to me there is something peculiarly inconsistent—as inconsistent as profane language would be in a clergyman, for example, —in a medical man who would be a pattern of hygienic living, following the common herd in so unhygienic a practice as the drinking of alcohol. . . His responsibility to his patients demands that he keep his intellectual vision undimmed, his judgment true, his caution watchful, his sympathy warm, and his hand steady ; and this is a demand which he cannot fully meet if his moral and perceptive faculties are blunted by this narcotic."

And here is criticism of conduct, that comes within the domain of ethics as well as etiquette, that should be taken to heart by the profession as a whole, in order that the unworthy who so offend may be ostracised, and the practice condemned put an end to :—"Nor will the wise physician so prostitute his high office as to become the tool of brewer or distiller or any other trader on the weakness and credulity of mankind, by writing testimonials or reports in praise of their worthless concoctions. He will be neither aider nor abettor nor accomplice of those who, in all conscience, are only too able of themselves to push their brutalising traffic. And he will denounce, as I do now, the published statement of some of these gentlemen—that their porter or wine, or whatever it be, is 'universally recommended by the faculty'—as a vile, cruel, and mischievous falsehood, and a base libel on a profession whose highest aim is to benefit and bless the world."

A paper on "The results of Intemperance from a surgical point of view" was read by Dr. A. G. Miller,

Lecturer on surgery, and surgeon to the Royal Infirmary, Edinburgh, and in the discussion that followed, Dr. Richardson referred to the paper and said :—" They had just heard the echo of another voice. It was the distinguished Father of their friend who had just spoken—Professor Millar—who first awakened Edinburgh and the science of Scotland to this question. He remembered receiving Professor Miller's book for review, long before he was a Teetotaler. He did not know in what spirit he sat down to write it, but since he had been an Abstainer nothing had more rejoiced him than to remember that he was convinced by the book that it was a thoroughly sober, earnest and admirable argument, and that he wrote a review of it that he should not be ashamed to write now."

Dr. J. J. Ridge took part in the discussion, and made one notable remark :—" As regards the use of alcohol in health, he thought, as scientific men, they should let it be known that the action of alcohol upon the nervous system, upon the mind through the brain, made it a Christian duty to Abstain altogether."

In reply to the thanks cordially awarded to him for his Presidency, and for the valuable address he had given, Dr. Richardson said :—" Though I have suffered in reputation and belief in consequence of the firm view I have held on this question, I hope, if years are spared to me, that I shall live to be respected by my profession as I have been to-day by you."

" The Social and Educational aspects of Temperance " were debated in another Section, over which Professor Calderwood, of Edinburgh, presided, and at which papers were read by the Rev. J. A. Macfadyen, of Manchester, and Mr. T. Marchant Williams, Inspector of schools under the London School Board. The subject was most exhaustively treated in the papers read, and that by Mr.

Macfadyen bristled with facts of social degeneracy, and material impoverishment, through drink, that more than justified the self-denial—if it really can be called self-denial—of never touching or tasting any alcoholic liquor. The figures Mr. Marchant Williams gave added cogency to the facts urged in the other papers. In the discussion that followed, emphasis was given to what had been suggested, that Temperance should be taught in our elementary schools, and that it should be taught by Abstaining teachers. The Rev. G. M. Murphy said: "They could do without the lesson books if they had teachers fully alive to the importance of the Temperance movement"; while Mr. John Andrew, of Leeds, said:—"The Conference of day school and other teachers convened by the National Temperance League had shown that there was a great deal of ignorance amongst them on the truths of Temperance."

Another section of the Congress was devoted to "Temperance Economics and Statistics," and of this section Sir William Collins, of Glasgow, son of the William Collins whose name is so honourably associated with the formation of the first Temperance society in London, was President. In addresses by the President, Mr. Stephen Bourne, F.S.S., and Mr. William Hoyle, F.S.S., an expert in analysing the nation's drink bills, the then available statistics, showing the economic waste, not only from the money expended on alcoholic drinks, but from the necessity of finding police and prisons, workhouses and asylums, to mitigate the disastrous results of alcoholic indulgence, were ably marshalled and pressed upon public attention. Before the proceedings were brought to a close a resolution was passed in reference to the Health Exhibition then being held, calling attention "to the incongruity of giving a place, and to such an extent, to intoxicating drinks, so

inimical to the welfare of the best interests of the Nation, amongst a collection of articles of usefulness that are intended to contribute to the information of the people as to improved dietetic and sanitary conditions." Mr. J. Derrington, of Birmingham, who proposed the resolution, said "he was shocked and disgusted to find intoxicating drinks placed alongside of foodstuffs of a useful character, thus giving the national imprimatur and approval to that which was cursing and destroying the Nation."

One section of the Congress was devoted to the consideration of legislative remedies, and over this Cardinal Manning presided, and Mr. E. Stafford Howard, M.P., contributed a paper explaining the legislative programme of the Church of England Temperance Society, and was followed by Mr. Alexander Balfour. The Rev. Chairman expressed the opinion that "the Legislature ought to separate the Government from all beneficial interest in the trade in intoxicating drink." But how was this to be done? for "the task of regulating the issue of licenses, as it is called, and the proper survey and supervision of the houses for selling intoxicating drink, has rendered it necessary for the Legislature to interfere, but in doing that it has become a partner in the whole business. It has given the legislative sanction to a vast amount of evil."

So much has happened since 1884 in reference to the legislative aspect of the drink question, that the papers and discussions of that time are now only of minor interest. But it is noteworthy that at that time, Cardinal Manning, referring to the danger of Financial Rings in America, as pointed out by Mr. Henry George, asked:—"What is the great drink trade of England but a Financial Ring, which the other day had a supreme power over the electors of the United Kingdom? And

if over the electors, then over the elected; if over the elected, then over the House of Commons; and if over the House of Commons, then over the Government." The speakers were all agreed as to the desirability of Sunday closing for England.

In the course of the discussion that followed the papers, Bailie Selkirk, of Glasgow, complained of the halting tone of the legislative suggestions—halting in comparison with the out-and-out advocacy of Total Abstinence that marked the speeches in other sections of the Congress, and maintained that if alcoholic drinks were so bad, there should be no tolerance of them. Mr. Snape pointed out that it was practical and not ideal legislation they should strive after. There was a lengthy discussion which resulted in a resolution in favour of legislation that would place "the control of the grant of licenses for the first time, or by way of removal, or transfer, or renewal, in the hands of the ratepayers of each locality."

"Temperance in relation to the young" was discoursed upon by the Ven. Archdeacon Bardsley, Mr. Frederic Smith, Mrs. Hind Smith and others. Amid glowing accounts of the development of the Band of Hope movement, regret was expressed that so many fell away for want of some means of keeping in touch with them after they left the Band of Hope until they were eligible for membership of an adult society. In the discussion that followed, Dr. F. Vacher, Medical Officer of Birkenhead, who represented at the Congress the recently formed Society for the Study of Inebriety, referred to heredity, and said "he thought it important to realise this fact, because, if it were realised they would see the urgent necessity of doing their utmost on behalf of the little ones."

Women's Work for 'Temperance' was opened by an

address from Dr. Townson, of Liverpool, who remarked that every speaker at the Congress "had declared himself to be a Total Abstainer, and it was most undesirable that on any Temperance platform this should not be done." Papers were read or addresses given by representatives of the British Women's Temperance Association; The Women's Union of the C.E.T.S.; The Yorkshire Christian Women's Temperance Union; The Working Women's Teetotal League; and a summary of women's Temperance work in Liverpool was given by Mrs. Green, of the Liverpool Ladies' Temperance Association.

"Auxiliary aids to Temperance" were laid before the Congress by Mr. William I. Palmer of Reading, who presided, Mr. C. C. Smith of Birmingham, and others, while Mrs. Pratt of Liverpool, contributed a paper on Inebriate Homes for Women. Coffee houses and cocoa rooms were the subject of discussion that followed the reading of the papers.

In connection with the Congress sermons were preached on the Sunday preceding and the Sunday following its sittings, while several outside meetings were held, two of them in Hengler's circus, capable of holding 4,000 people. At one meeting in the circus Dr. Temple took the chair, and at the other Cardinal Manning. At one of the outside meetings Dr. Richardson spoke to a large assembly of working men on the purely scientific aspect of the drink question, and was listened to with marked attention. There can be no doubt that the Congress awoke attention where it was slumbering, and re-animating zeal where it was flagging, and had something to do with the increased activity and success of the Temperance party during the years that followed, resulting in Liverpool being no longer the "black spot on the Mersey," but a centre to which Temperance

reformers have gone for instruction and encouragement in their work.

The next National Congress initiated by the League was held at Birmingham, in 1889, Dr. Temple, Bishop of London being the President. After the Mayoral reception on the evening of 21st October, the President gave the opening address, of which Dr. B. W. Richardson said "they had all been charmed by its wisdom;" for "he had shown knowledge which came from the heads of other men, but he had linked with it the wisdom which was retentive in his own heart," and manifested "fervour" in its delivery. In reference to the argument that it is nobler to face temptation and overcome it, than to fly from it, the Bishop asked: "Is a man ever justified in seeking honour, poor honour as it is, at the peril of his own uprightness before God? at the peril of committing a serious sin?" Following the same line of argument, he said:—"I will not deny that life is a probation; but I assert, and I am fearless in asserting, that the temptations which come upon us in the ordinary course of our life are quite sufficient to discipline our lives in the service of our Lord, if only we will use them for that purpose, without our adding one single iota of needless temptation to the strength of the foe that assails us."

The Section that discussed the "Scientific aspects of Temperance" was presided over by Dr. Richardson, who gave a most interesting review of the change in medical opinion respecting alcohol that had taken place since his student days, brightened by some personal reminiscences of his novitiate. He also gave, in popular form, convincing arguments for Total Abstinence which scientific investigation warrants everyone to teach as truths that cannot be gainsaid.

The President's address was followed by a paper on the "study of Inebriety, and its relation to the Temper-

ance Movement," by Dr. Norman Kerr, who at the outset referred to the increase of intemperance among women, and urged that to regard drunkenness as "simply a vice and a sin," to be met and remedied by the preaching of the gospel, and ignore the physical root of the evil, was to advance and hold a theory that would never result in a cure. To this diseased condition he gave the name of "Narcomania," and passed in review the different kinds of narcomoniacs, varying according to the kind of narcotic for which they had acquired a mania. On the subject of the remedy he used strong language:—"Our present legislative treatment of these diseased ones is wasteful, disgraceful and unjust. We have a huge Government training school of Inebriety, inasmuch as we imprison the drunkard after he has become drunk and can drink no more for the nonce, keep him in seclusion from intoxicants just long enough to recover from the effects of a debauch, and then we send him forth again into the world, once more fitted to indulge to excess. We refit him in a Teetotal club-house, the only victims on whom punishment falls being the sorely-afflicted wife and children, whose sustenance has been taken from them by our imprisonment of their bread-winner."

Dr. Kerr was followed by Dr. Ringrose Atkins, of Waterford, who spoke on the "Morbidity of the nervous system in chronic Alcoholism."

Alderman White, of Birmingham, acted as President of the Section dealing with "The Educational and Social aspects of Temperance," and in his address emphasized the importance of linking Temperance with the Sunday Adult School, of whose success he spoke very highly. He was followed by Dr. Rutherford, of Newcastle-upon-Tyne, who very strongly urged the importance of Temperance teaching in the elementary schools and training colleges. He asked: "Why should not the

Temperance Reformer and the Educationist join hands, and each contribute what he could to the great work for which the needs of the Nation so loudly called?" But he urged that the teaching in the elementary schools should be by the teachers of the classes. He said:—"When he teaches it the scholars are more ready to regard it as part of their ordinary and necessary work;" and so "our aim must be to win all our public elementary teachers to our ranks. To make them Abstainers from conviction and principle; to give them a thorough knowledge of Temperance physiology; to enlist their patriotism and their religion in the great work of training a nation to sobriety." The same subject was descanted upon by Sir William Collins, of Glasgow, who detailed the success of Temperance teaching in the Board Schools in Glasgow.

On the "Industrial and Commercial aspects of Temperance" addresses were given by Alderman Hart, and by Mr. George White, Sheriff of Norwich, who ably and exhaustively worked out the problem of the drink traffic in its relation to work and wages. From his own experience as a manufacturer, in contrast with the brewery trade, he could assert, what was perhaps startling when first uttered, that the wages paid by the brewer are only equal to one-fourth of his profit, while the wages paid by the manufacturer are five times his profit. Mr. Stephen Bourne followed with most convincing illustrations of alcohol as a "destructive and wasteful agent," impairing the capacity of the workers, and leading to an expenditure that is worse than unprofitable. Then came a paper by Mr. T. P. Whittaker, showing how drink was injurious to our commercial supremacy, for, "so long as we fritter away on it wealth, energy, and intellectual and moral power, we cannot possibly do the most and the best of which we as a Nation are capable."

The "Legislative remedies for Intemperance" were discoursed upon by Dr. F. R. Lees, who advocated Prohibition of the drink traffic, and vindicated its claims to be a policy of practical utility; while the Rev. J. R. O. West, of Manchester, advocated the legislative programme of the C.E.T.S. Mr. West's address was notable for the terms in which he expressed his Temperance faith:—"To *me*, personally, with my knowledge of the evils that intemperance has wrought and is continually producing; to *me*, a parent, with children to be trained in safe paths of duty and of practice; to *me*, a Christian, whose duty it is to give none offence to weaker brethren, to put no stumbling block, nor occasion to fall in a brother's way; to *me*, a Minister of God, watching for souls, whose high Commission it is as a 'messenger, watchman, and steward' of the Lord to premonish, and to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever; to *ME*, the use of intoxicants would be SIN." Following this came an address by Mr. Joseph Malins on Sunday closing, in which its need and its efficiency as a Temperance measure were convincingly maintained.

On the subject of "Aids to Temperance" addresses were given to crowded meetings by Mr. Alex. Chance and Mr. H. A. Short, who discoursed on clubs and coffee houses; and then Mr. Thomas Hudson urged readings and recitations as means by which men and women might be pleasantly occupied in the evening, and so be prevented resorting to the public-house for recreation; and Mr. James A. Birch, of the National Temperance Choral Society, contributed a paper on "Music in Temperance work." Mr. W. I. Palmer added a few words on the difficulty of getting the outside public to

come to Temperance meetings, and urged house to house visitation and the distribution of Temperance literature, and the getting up of tea parties at which whole families might be present.

"Women's work for Temperance" was discoursed upon by the Mayoress of Birmingham, and Lady Elizabeth Biddulph, and work for the young by Mr. George Williams, Mr. Charles Wakely, and Mr. John Lawson. They were reports of progress, reasons for continued and enlarged effort ; and Mr. Fred. Smith said : "He longed for the time when every teacher would be an Abstainer, and would teach the principles of Total Abstinence in connection with every lesson."

Canon Ellison read a paper on "The Liquor Traffic with Native Races," in which he narrated the progress made since the Committee was appointed in March, 1887, after the Colonial Temperance Congress of the previous Autumn, and then he put before the meeting what he regarded as "the true issue with which we are brought face to face." He said :—"To my mind it is nothing less than this—that we are confronted by a development, by far the most formidable that the world has ever seen, of the Kingdom of darkness among us, and that there lies before us the conflict to which, if we are Christians, we stand inevitably committed ; the bringing to bear upon that development the forces of the Kingdom of Light. If I am right in the diagnosis of the disease, the question that lies before us is, whether in the time to come the preaching of Christianity to the heathen and Mohammedan races shall be heavily weighted, as it has been in the past, with the presence, alongside of it, of this fell accompaniment—the trade in strong drink for the sake of gain ; whether, identified in religion and race as the Christian Missionary has been with the Professing Christian trader, the hand which offers the boon of

eternal life shall be again and again flung back because it comes stained with the blood of those whom the drink has slain." And towards the close he made this cogent appeal:—"We ask that it may go forth from this Congress that in the wholesale demoralisation of these native races the very life of Christendom is threatened at its source. It is Christendom that has received the charter from its lord to go in and possess for Him the lands of the heathen. It is Christendom that has slept, and while it has slept has suffered the enemy to come in and sow his tares. It is Christendom that, unless it repents and does its first works, will assuredly be judged by Him."

While Canon Ellison dealt especially with Africa, Mr. W. S. Caine, M.P., discoursed on India, respecting which he said: "The first loud note of alarm was sounded" at the British and Colonial Temperance Congress held in 1886. The paper he read was an interesting account of how the drink trade is carried on in India, and how largely the Government depends upon it for revenue. He explained the position thus:—"I have spent the two last winters in India, instituting a careful enquiry into the administration of the liquor laws, and the results of my investigation have been formulated into the resolution moved by Mr. Smith, M.P., and seconded by myself, in the House of Commons, on the 30th April last, which was as follows:—"That in the opinion of this House, the fiscal system of the Government of India leads to the establishment of spirit distilleries, liquor and opium shops, in large numbers of places where till recently they never existed, in defiance of native opinion and the protests of the inhabitants; and that such increased facilities for drinking produce a steadily increasing consumption, and spread misery and ruin among the industrial classes in India, calling for immediate action

on the part of the Government of India with a view to their abatement." At the close of the discussion on "Drink and the Native Races," a resolution was passed asking the Government to bring the subject before the then forthcoming Slave Trade International Conference.

As usual at the Congress there were sermons on the preceding Sunday, on this occasion in fifty-eight churches and halls. The course of the Congress meetings, the attention they elicited, and the publicity given to the proceedings by the public press, justified the Committee in regarding it as "a great and conspicuous success," and cherishing the hope that "an impulse has been given to the general movement which will be felt during years to come."

On the 30th September, 1895, another National Temperance Congress was opened at Chester, under the Presidency of Sir B. W. Richardson. The Congress was held soon after the defeat of the Local Veto Bill in the House of Commons, and in his presidential address the chairman said he was not, like some, filled with dismay at the result, but, "like some others of the National Temperance League, I am rather hopeful that, in the long run, the temporary failure may be good for the Temperance cause." His address was a powerful vindication of Total Abstinence as best in health, and not injurious in sickness, for he said:—"I have been in medicine fifty years, and am fifty times further from the logic of putting anything into the body that does not naturally belong to it. . . I have witnessed the treatment with alcohol and without it, and I am bound to say that the results of the 'without it' have been unquestionably the best."

The Section dealing with the "Educational and Moral aspects of Temperance" was presided over by Mr. J. R. Diggle, M.A., and was addressed by the Rev. Principal

Hutton, of Paisley, who urged as the "primary requisite" of those who would teach Temperance "intelligent and conscientious conviction." He expressed regret that there was now less "concentration of opinion and effort" on the part of the "pure Total Abstinence forces" because of the inroad into the rank of Temperance reformers of those who were not Abstainers, and said :— "The Abstainer and moderate drinker are of different reforming species, and by uniting without unity, hinder moral progress. Different ends, like theirs, are best sought under separate combinations and responsibilities."

The Rev. the Hon. A. T. Lyttleton, M.A., discoursed on "Temperance education in Universities and Public Schools," and, looking at the beer drinking, not only permitted, but arranged for, in some Public Schools, he was constrained to say that "Schoolmasters are still in need of Temperance education." Mr. Fielden Thorp, of York, spoke of the necessity of Temperance teaching in primary schools, and said that, "if teachers are themselves, from conviction, personal Abstainers, it will not be difficult to give, if but incidentally, much valuable instruction."

The subject of the Press as a factor in Temperance work was taken up by Dr. A. H. H. McMurtry, of Belfast, who thought the Medical Press "ought more decisively and persistently to bring its great influence and authority to bear against both the use and the sale of intoxicating liquors, until the one is voluntarily abjured, and the other is forbidden by law." The religious press, too, "must fire its Maxim guns with maximum force and definite aim in unceasing volleys, if it means to overthrow the power and dominion of drink." While as to the Temperance press, "an abiding sense of the urgency of their cause, a glowing vision of the horrors of drink, should fire their zeal and keep their pen red-hot. . . Nor

should they merely attack the enemy. They must summon the neutral to their side, and show the professed, but do-nothing 'friends' of Temperance, the baseness and culpability of their position, and their duty to come to the help the Lord."

In the Section devoted to "Scientific teachings concerning Alcohol," papers were read by Dr. W. Carter, Professor of Therapeutics at University College, Liverpool, by Dr. MacDowel Cosgrave, of Dublin; by Dr. Francis Vacher, Medical Officer of Health for Cheshire, and by Dr. F. H. Walmsley, Medical Superintendent of the Metropolitan District Idiot Asylum. In the first of these papers it was noted that the man who drinks "becomes possessed by the delusion that he is wise and capable of instructing those about him. We have no thermometers to register degrees of foolish talking, and this delusion is generally, therefore, a permanent one." In the second paper we read:—"Alcohol does strangely narcotise the mind, rendering it incapable of appreciating what is going on, and so we see those who are being ruined by it continue to use it, and to recommend it to others. So you see the truth of my axiom: it is those who don't take it who know the truth about it." In the third paper we read:—"It is an indisputable fact that non-Abstainers from alcoholic liquor, I do not say drunkards, not infrequently live amid surroundings which should be simply intolerable, without complaint and apparently without any feeling of discomfort." And in the fourth of these papers we read:—"The Lunacy Laws fill a big octavo volume; yet one clause forbidding the marriage of those in whom the taint exists, and another to prevent people driving themselves mad with drink, would be worth the whole volume." A letter from Dr. Annie McCall was read in this Section, in which she urged that all our police should be Abstainers.

"We require of them a certain standard of height and physical fitness for their work: why not a certain amount of moral courage and energy too, which would also ensure us stronger and better policemen, and severing the link between police and publican, which at present exists, would be of immense value to the people."

In the Section relating to the young, papers were read by Mr. Charles Wakely, of the U.K.B.H.U.; by Canon Hicks, of Manchester, by Mr. Fredk. Sherlock, and by Mr. Beresford Adams, of Chester. They were all eloquent and decisive on the importance of the young being trained in the principles of Total Abstinence, and being so trained as to be able to give a good reason for abjuring the use of alcoholic drinks. Canon Hicks was critical of the addresses often given in Bands of Hope, pointing out that the teaching should be educational, and "it will never do to sandwich a speaker in amid an ill-sorted programme chiefly designed to draw a house; where an indifferent speaker is heard with ill-disguised impatience, and where a first-rate speaker, who knows how to talk to children, is tempted merely to play upon the feelings without inculcating definite principles." Mr. Sherlock pleaded for Temperance teaching among the young men and young women in warehouses, shops and offices. Mr. Adams pointed out the Sunday School and the Young People's Society of Christian Endeavour as two institutions with which Temperance should be closely allied.

Over the Section devoted to "The Industrial, Commercial, and Statistical aspects of Temperance" Mr. J. Herbert Roberts presided, and papers were read by Mr. Edward Priestman of Bradford, and Mr. Robert Sawyer of Maidenhead. The former pointed out that while the extension of all other trades conduced to the prosperity of the country, "when we come to the liquor traffic the

principle no longer holds good. It is the misfortune of those engaged in it that the more business they transact, the greater is the mischief produced." Mr. Sawyer discussed the trade with Native races, and said emphatically, "the traffic in spirits is a hindrance to legitimate commerce." Mr. T. Marchant Williams gave a short address on the Temperance cause in Wales, saying, with regret, that during recent years it had been going back, but in Merionethshire there was a cheering sign, for it was resolved by the members of the County Temperance Association "that no person who is not a personal Abstainer shall hereafter preside at any public meeting which may be held under the auspices of the Association." A letter was read from Mr. Samuel Woods, in which he urged that an attack should be made on the tied-house system.

In the Section devoted to Legislative remedies, Mr. Thomas Snape was President, and in his address urged Local Option. A letter Mr. Gladstone had addressed to Mr. Snape was read, in which he confessed he had "no means of rendering any practical service." The Bishop of Chester detailed his scheme of management in the public interest, and closed his paper by saying that "the greatest obstacle lies in the dissensions and internecine hostilities of Temperance reformers themselves. Meanwhile the 'Trade' naturally looks on and chuckles. . . I shall throw no stone at anybody else's plan, and I hope that the forbearance will be reciprocated." The Bishop was followed by Mr. A. F. Hills, who said "Abstinence from alcohol stands clear as a part of the perfect law of God. A new set of principles, however, have to be considered when we leave the duty of the individual to consider the duty of the State. We may assume that Total Abstinence from alcohol is the duty of the converted individual. But what of his unconverted

neighbour?" He then referred to the different proposals that had been submitted to Parliament, and concluded by saying "neither progressive prohibitionists, nor moderate reductionists can afford to fight without each others help." The C.E.T.S. Bill was advocated by Mr. J. J. Cockshott, of Southport. Mr. David Lewis, of Edinburgh, gave an interesting paper on liquor legislation in Scotland and its lessons, one lesson it gave being "the necessity for a thorough and courageous policy;" for "those who think that this merciless monopoly is to be cajoled or intimidated by a timid and faltering policy, know little of its real character."

In the Section devoted to "Auxiliary aids to Temperance," over which Mr. Alexander Guthrie presided, Mr. W. Turnbull, of Bristol, spoke of Insurance and Friendly Societies; Mr. James Airlie, of Glasgow, on Social recreation; Mr. Wm. Wilkinson, of the Irish Temperance League, on the Coffee Stand and Café movement; and the Rev. Charles Garrett on the Workman Public house Company of Liverpool. Mr. Edward Neild, of Eccles, discussed the "Prevention of Habitual Drunkenness," and recommended the punishment of liquor sellers who sold to minors or habitual drunkards, and giving the family injured by a drunken father the right to recover damages from the publican who sold him the drink.

The official sermon of the Congress was preached in Chester Cathedral by the Bishop of London, the President of the League; and in many places of worship, of all denominations, sermons were preached enforcing the claims of the Temperance movement on the active sympathy of Christians. In the Town Hall a special address to ladies was given by Bishop Temple, who spoke of the influence women had over men, and the power they possessed of training children to avoid all intoxicating drinks; and he made an urgent appeal to

them to use that power in favour of Temperance. Dr. B. W. Richardson also gave an address to ladies, on the day following that by the Bishop, in which he recounted the many ways in which alcohol was injurious, physically and morally, to those who indulged in it. Other meetings for ladies were held in connection with the Chester branch of the N.B.W.T.A. And not only in Chester, but in many of the towns adjacent, meetings were got up and addressed by deputations from the League.

The Report of the League for 1896 refers to this Congress in these terms : "The most remarkable feature of the Chester Congress was undoubtedly the amount of attention it received from the Press of the country. Full reports appeared day by day in the Metropolitan and principal provincial dailies. It is known that no less than 161 leaders and leaderettes upon the proceedings appeared in papers circulated literally between Orkney and Land's End, and from Eastern Counties to the West of Ireland. The national life of the country was, therefore, touched as never before, and the hope may undoubtedly be encouraged that the heart of the people is becoming sound and right on the Temperance question."

CHAPTER XI.

THE INTERNATIONAL AND COLONIAL CONGRESSES.

THE National Temperance League came of an ancestry that kept a wide outlook ; that recognised with sadness how desolating a scourge strong drinks are in every land ; that organised a World's Temperance Convention in 1846 ; and at the great International Exhibition of 1851 made special efforts to influence, in the direction of Total Abstinence, the large numbers of foreigners who at that time were attracted to London by the novelty of a Crystal Palace, and the numerous exhibits to be seen within its walls of iron and glass. It was natural, then, when the project of holding another International Exhibition in 1862 was mooted, that the Committee of the League should recognise it as a favourable opportunity of spreading, in a wider circle, the Temperance truths that were so manifestly influencing public opinion at home.

In the autumn of 1861 they began preparations, and asked Mr. Gough to pay a special visit to this country ; but this request he was unable to comply with. As the result of long and anxious deliberations they prepared and issued a circular, in which they express their desire "that the gathering of the people at the forthcoming Great Exhibition should be made to subserve the Temperance cause," and therefore they proposed a series of meetings in connection with the anniversary of the

League in May ; further meetings in connection with the sittings of the Social Science Association in June ; and a Temperance Congress in August.

Meanwhile the Committee of the League were approached by a body calling itself "The United Temperance Council," inviting the League to join with other Temperance societies in "an harmonious amalgamation" with the United Kingdom Alliance. The Committee did not see the advantage or expediency of this, and declined, explaining in the Report that : "The position of your Committee in this respect is a very simple and obvious one. While they maintain the widest toleration for every variety of view upon questions of legislation, they feel that there is equal consideration due to those who, as a matter of principle and policy, do not sympathise with the agitation for total and immediate prohibition of the liquor traffic, and they therefore regard it as of vital consequence to the interests of the Temperance cause to maintain inviolate this liberty of opinion."

There was much negotiation and long correspondence, but neither side succeeded in convincing the other ; and one result was that Sir Walter C. Trevelyan, Bart., the President of the League, and also of the Alliance, severed his connection with the League, and became President of the Temperance and Prohibition Convention, organised on the initiative of the United Kingdom Alliance, and held in September of the Exhibition year. The dispute was the cause of considerable unpleasantness, and the Report had to lament that :—The proceedings of your Committee in relation to this matter, have been commented upon by certain of the officials and partisans of the United Kingdom Alliance, with a bitterness that exhibits great hostility to the National Temperance League, and furnishes additional proof, if any such were

needed, of the wisdom of the course that has been adopted by your Committee."

As further explaining the position of the League in the matter, the following passage from a letter which Mr. Hugh Owen, the Chairman of the Committee, addressed to Sir W. C. Trevelyan, may be cited:—"From the commencement, the National Temperance League has taken as its leading and distinctive principle personal Abstinence from intoxicating drinks; leaving to other organisations the work of advocating and carrying out the repression of Intemperance by legislation. The Committee consider that this is the only position which they can usefully occupy, for, while many Abstainers cordially approve of measures adopted with the view of obtaining legislative enactments, there are others who do not yet see the expediency of these measures, and who would be excluded if the League, in its corporate capacity, were to embrace the principles and policy of the United Kingdom Alliance."

The programme outlined by the Committee for 1862 was successfully carried out. At the annual meeting of the League, on 20th May, two veterans were on the platform, Mr. Edward Baines, M.P. (in the chair) and Mr. Joseph Livesey. The other speakers were the Rev. H. J. Ellison, vicar of Windsor, described as "a new adherent, but an able and earnest worker"; Lieut.-Col. Wakefield, "the companion and friend of Sir Henry Havelock," who died suddenly in the month following the meeting; Professor Miller, of Edinburgh, the author of valuable works on the physiological bearings of the Temperance question; and the Rev. John Guthrie, of Albany Chapel.

On 22nd May a Ministerial Conference was held at which several resolutions were passed, including the following:—"That this Conference gratefully acknow-

ledges the goodness of Almighty God as seen in the blessing He has been pleased to bestow on the past operations of the National Temperance League ; and in view of future proceedings would earnestly recommend the Council of that body to promote the establishment of Temperance societies amongst the students attending our colleges and universities throughout the land." A Conference was also held between a deputation of the Committee and about twenty of the leading medical practitioners of London.

During the time the Social Science Association was in Session, the Committee arranged a public breakfast for the foreign visitors, and following the breakfast an address from the pen of Mr. John Dunlop, the President of the Congress, but who was ill and could not be present, was read. At the same time as the address was read in English, copies of a French translation were circulated in the room. The address was a brief sketch of the Intemperance in this country, of the customs by which the evil was encouraged, and of the efforts that had been, and were being, made to remedy the evil.

Among those who replied to the address was M. Auguste Visschers, President of the Department of the mines in Belgium, and he said :—" Steps had been taken in Brussels to stop the flow of Intemperance, and the ideas and principles which had been adopted there were precisely the same as those adopted by the National Temperance League in England. They came to the conclusion that no half measures would do at all, but that for an extreme evil an extreme cure must be brought to bear, and that nothing but Total Abstinence could possibly cure the evil that was reigning there."

The Congress meetings were held on Tuesday, Wednesday and Thursday, the 5th, 6th, and 7th of August, and were well attended, in spite of the fact that

the Civil War in America over the Slavery question was then beginning, and as a consequence Lancashire was anticipating with dread the coming of a cotton famine. Mr. John Dunlop, who had been designated President of the Congress was, as we have already said, too unwell to be present, and his place was taken by Mr. Samuel Bowly, President of the League. The papers read at the Congress, and subsequently published in the Congress volume, ranged over every phase of the drink question, and truths were given expression to by voices of authority that the League felt confident did much to forward its every-day task of enlightening public opinion, and influencing it towards the practice of Total Abstinence.

The advocacy of Total Abstinence took the form of appeals to the working classes, to the religious and educated classes, to the medical world, and to the social and commercial world; and the appeals were supported by facts as to the material and moral injury caused to the country through drink, and by convincing arguments as to the blessings that would accrue were there wise legislation on the drink question, and strenuous efforts made to train up the young in the practice of Abstinence from all drinks that intoxicate.

In the course of an excellent paper Mrs. Wm. Fison, of Brighton, said:—"The time is at hand when all classes will recognise in the self-help, and self-reliance, and self-denial of Total Abstinence, the principles that alone can elevate the working classes." And Mr. Handel Cossham, of Bristol, said truly that "the drinking habits which are now cursing and desolating our country would receive a death blow if all employers and persons of influence would only *Abstain*."

In a fine outspoken paper by the Rev. Robert Maguire, of Clerkenwell, the position of the parish Clergyman

was thus pictured:—"Here is the great curse of my parish—the cause of nine-tenths of its sins and sorrows. How can I best remove the evil or mitigate the misery? I have preached the Gospel, but the drunkard is always beyond earshot, the drink removing him far beyond my influence. The seed that is sown in many of the young is choked or dwarfed or otherwise rendered unfruitful by the influences that accompany strong drink. How can I gather out the stones from the stony ground; the thorns from the thorny ground; and give deepness of earth for the seed to take root, and grow and fructify?" The remedy he has in view is Total Abstinence, and he goes on to say:—"Can I reclaim some drunkard, make his home happy, thereby bless his wife and babes, recall them from neglect of God and disregard of true religion, and cause them to arise one day and call me blessed? One home made happy through the example of my Abstinence is worth a thousand arguments on the other side. Shall my glass of wine stand in the way of my privilege of doing good? Reason thus my brother, and *causa finita est.*"

On the medical aspect of the question Professor Miller, of Edinburgh, gave an excellent paper, much in advance of the opinion of that day; but Mr. Henry Mudge, of Bodmin, spoke out more strongly, as when he said:—"If I divided the alcoholic liquors recommended by medical practitioners into *ten* parts, *nine* of these I should say were given to please, and *one* (if any) to profit." Here is a foreshadowing of the London Temperance Hospital:—"Teetotalers might obviate this inveterate prejudice (in favour of alcohol), by getting a few thousand cases treated without alcohol, and carefully recording the facts. A dispensary opened for two or three years in one of our large centres of population, would afford the required opportunity." To the Tee-

total patients of doctors who were prescribing alcohol, he gave this advice:—"Say at once 'if you can't treat me without alcoholic drink, I shall try someone else.'"

The drinking usages of society were discoursed upon in a paper by Mr. Dunlop, who had made the subject his own; by Mr. Thomas Knox, of Edinburgh, and by Mr. Samuel Morley, who dealt specially with the drinking customs of the commercial room.

The economic waste through the manufacture of good grain into poisonous spirits, was ably dealt with by Mr. Thomas Hudson; and he strengthened his argument by such an appeal as this:—"We are ready to condemn the sin of that man who, on receiving his modicum of bread from a charitable neighbour, should cast it into the flames. But the breweries and distilleries are the national and institutional fires into which men are permitted, in obedience to the popular will and demand, to cast the food of the people."

The punishment of drunkards, involving the vexed question of their responsibility, was dealt with by the Rev. Horace Noel, of Exton, who would not allow the alternative of a fine after the first offence, for "the ignorant and unreflecting mass of mankind are very much influenced in their estimate of moral evils by the manner in which they are legally regarded." As regards those with whom drink had become a mania, he said:—"Considering the unhesitating manner in which the law deprives lunatics of their liberty at the suit of their relations, it does not seem a great step further to take similar measures with those who suffer from a madness as hopeless, and often much more mischievous."

Legislative remedies were discussed by several speakers, one of whom, Mr. G. C. Campbell, noted a good example that must be followed by all who would legislate with clean hands:—"They gave up drink themselves as an

earnest of their sincerity" in seeking to impose restrictions upon others. He also uttered a truth that needs emphasizing even yet:—"It is an unwise policy to remove the responsibility from the buyer and user of drink, and place all upon the trader."

Mr. William Logan, of Glasgow, contributed most interesting papers on three of the early heroes of the Temperance Reformation—Mr. John Dunlop, Mr. William Collins, and Mr. Joseph Livesey.

Besides the Congress meetings properly so called, a large meeting was held in Exeter Hall in the evening of 5th August, under the presidency of Mr. Samuel Bowly, at which earnest and eloquent addresses were given enforcing the duty of Total Abstinence. There was also a Demonstration at the Crystal Palace on the 8th August, during the course of which a meeting was held, with Mr. Samuel Bowly in the chair, and at which some stirring speeches were made. At the request of the Committee Mr. Joseph Livesey was induced to give his celebrated "Malt Lecture" during the Congress week, and this he did, on the evening of 6th August, in the Theatre of the Young Men's Christian Association, Aldersgate Street.

In the year 1885, the announcement was made of an Indian and Colonial Exhibition to be held at South Kensington, in 1886, and the League Committee at once set about arrangements for a British and Colonial Temperance Congress to be held at the same time. The Committee regarded the presence of the Colonials at the Exhibition as a favourable opportunity for getting information as to the drink question in the British Colonies and Dependencies, the legislation in force with regard to it, and the efforts made in the interests of Temperance. Invitations were sent to Temperance organisations of all kinds, British and Colonial, asking them to send representatives, and the response made to

these invitations of the League were of the most gratifying character.

The formal opening of the Congress took place on Monday, the 12th July, when Dr. Temple, Bishop of London, preached in Westminster Abbey. On the day following there was a Demonstration at the Crystal Palace, when the League gave a reception-luncheon to the Colonial Delegates, Dr. B. W. Richardson presiding. In speaking at the luncheon Dr. Richardson said :— "The task assigned me by the National Temperance League, through its indefatigable Secretary, Mr. Rae, contains three conditions. I am told in the first place to welcome you most heartily as Colonial visitors to this table. Next, I am desired to indicate what progress the great cause of Temperance has made in this United Kingdom. Thirdly, I am requested to ask in what way you, as Colonists, can assist this cause, not only in your own countries, but, by reflection, on the mother country." These tasks Dr. Richardson accomplished in a quite satisfactory manner.

Among the speakers who followed the chairman were the Hon. T. W. Garland, of Natal, who said that in Natal they had a law which made it a high crime and misdemeanour to supply the natives with liquor; Mr. N. T. Collins, of New South Wales, who said they had resorted to legislation, which they found needful to preserve the fruits of the Temperance teaching they had given; and the Rev. D. V. Lucas, of Montreal, who said "there was a Sunday closing law in Canada. From the Atlantic to the Pacific they could not find anything like the sights he saw in connection with the opening of public-houses in this country on Sunday."

The meetings of the Congress were held in the Prince's Hall, Piccadilly, and at the first meeting, on 14th July, Dr. Temple, Bishop of London, presided, and in opening

the proceedings indicated some of the results that were hoped for from the Congress. The Rev. Dr. R. H. Bullock, Chaplain to H.M. Forces, read a paper on the condition of Malta as regards drink, and in it he said that "a drunken Maltese is but seldom seen in the streets," and drunken police charges "are as rare" as "they are painfully frequent in England." With respect to Gibraltar, he said that from the time it was made a "free port," in 1706, it was overrun with drink shops, the Governor's income being drawn from drink licenses, and disgraceful intoxication was everywhere in evidence. In 1802 the Duke of Kent made a valiant effort to remedy this state of things, by shutting up one half of the public-houses, but the animosity he thus excited led to his being recalled, and to the closed houses being reopened. During the Governorship of Lord Napier of Magdala, in 1882, the National Temperance League sent out Mr. Sims to conduct a fortnight's Temperance mission, and this led to the authorities providing a 'Garrison Recreation Room' at a cost of nearly £4,000. It was opened on Temperance principles, but its reading, billiard and bagatelle rooms were so little taken advantage of by those who had been so much accustomed to alcoholic drink, that in a year after it was arranged that beer and porter should be sold within its walls. There was still a superfluity of drinking places, with all their disastrous consequences.

"A resident English Merchant" contributed a paper on Ceylon, in which he said:—"The natives are a very sober race, but unfortunately Western ideas and habits are making but too rapid progress so far as drink is concerned." He noted that "in some of our Churches the Total Abstinence pledge is part of the Church Covenants to which new members must subscribe."

In the discussion on the papers, Mr. L. Liesching, of

the Ceylon Civil Service, said :—" The natives have been sadly demoralised by drink. It is in Ceylon, as in India—a monopoly. We sell to the highest bidder the right to sell drink to the natives, and the retail dealer raises his profits by introducing into the drink deleterious substances."

At the afternoon sitting papers were read respecting India. The first was by Mr. Stephen H. Kearsy, of Oudh. He cited the testimony of a native of Calcutta, that drunkenness had greatly increased during the last twenty-five years, and, " there are hoary headed villains who make it a trade to find recruits for Satan's regiment."

Referring to Burmah, Mr. Kearsy said :—" The British occupation of Lower Burmah certainly carried with it many blessings, but there is a sad reverse to the picture : In the wake of the British came grog shops, opium dens and prostitution. We have now annexed Upper Burmah, and a friend writes ' it is now a fearful place for cheap drink and heavy crime.' "

Another paper was read by Surgeon-Major Pringle, M.D., of H.M. Bengal Army, who spoke from thirty years' experience in India. He said :—" The change which has taken place in regimental messes under the head of drinking habits is most encouraging, and would have been thought impossible when I entered the army in 1854." But he had to add :—" I grieve to say a very different account must be given of the effects of Western civilisation and rule on the drinking habits of the natives of India. . . Before I left India I saw in the sacred city of Muthura a shop kept by a native for the sale of ' Wilyat,' or foreign, i.e., British spirits. On my asking the reason, I was told it was due to the drinking habits acquired by many of the upper classes in Bengal, which they had brought with them to the North-West Provinces, where they had come in search of employment suitable

to their high-class education." Referring to the increased revenue drawn from the excise duty, he said : " this liquor revenue is gathered from the poorest of the poor." And by way of showing how blame-worthy Government were in this matter he said :—" I can speak for ten millions in the North-West Provinces when I say that if local self-government were granted, not a grog shop would remain in twelve months ; the Mohammedans would not soil their fingers with rupees gathered by ' shame-water,' and the Hindu would gladly avail himself of the opportunity of showing his contempt for, and disgust with, the co-religionist whose thirst for silver was so great that he bought at the public auction the privilege to sell the Government ' shame water.' "

Mr. John B. Barton, of Madras, read a paper on the drink curse in that Presidency, in which he said :—" With the higher and more intelligent classes, those who have graduated in colleges, and have free intercourse with Europeans, the number of drinking men has increased, and is increasing, to a fearful extent." This is equally true of the lower classes, and " the action of the Government has been to encourage rather than restrict or prohibit the drink traffic," for " Government allows purchasers of the right to sell liquor to open as many shops as they, the purchasers, consider required."

A striking and instructive paper was read by the Rev. Gelson Gregson, which opened thus :—" As we approach the subject of Temperance in India, we cannot fail to consider the strange and extraordinary position in which Abstainers find themselves, owing to the fact that the people of the country are by caste, customs and religious precepts, a nation of Abstainers. . . Unfortunately, the nation of Abstainers is gradually becoming a nation of drinkers, and that through the national and social customs, and religious practices, of their rulers." Mr.

Gregson referred to the action of the Government in suppressing sutteeism, infanticide, and fanaticism, and said:—"In estimating the consequences of drinking customs imported into the country by Europeans, and forced upon them for the requirements of social intercourse and exacting revenues, we believe them to be crimes of equal magnitude with those caused by sutteeism, infanticide, and fanaticism, and therefore require the same prohibitory legislation to remove the curse of drink which is settling upon the empire, like a black thundercloud, dooming and destroying the inhabitants with relentless cruelty, and without mercy either to rich or poor, educated or uneducated."

Another point, apt to be overlooked, Mr. Gregson gave prominence to in these words:—"To my mind there is a grave responsibility resting upon missionaries in introducing intoxicating wine into a Divine Service in a heathen land where it is regarded as an *unclean* thing; when the same liquor which produces drunkenness is used in a sacred ordinance, is it a matter of astonishment that drunkenness and Christianity have become synonymous terms? Nothing could be more revolting to a Mohammedan, who is willing to profess Christianity, than to be called upon to attest his faith in a Service where intoxicating liquor is used, and it would be equally repulsive to a high-caste Hindu."

In the course of the discussion that followed, Nanda Lal Ghosh, Barrister-at-law, said: "About forty millions of people in India do not have enough food from year's end to year's end, and when this poison of drink is spread amongst them, what will be the economical condition of India? We have statistics, and know well that the people are in abject poverty, and yet there comes the demon of drink to intensify their misery—introduced by a Christian Government!"

Mr. J. P. Donovan, of the Chinese Customs service, spoke of the spread of Intemperance in China : " Thirteen years ago, when I went to China, you could hardly see a drunken man anywhere, more especially in Shanghai, but if you go down the principal street there now you will find scores of Chinamen intoxicated ; not with native drinks, but with those imported from this country. At Singapore a great part of the revenue is derived from opium and alcohol, and I maintain it is a disgrace to our country that such a thing should go on."

On the second day of the Congress Cardinal Manning presided, and in his opening remarks said that " the great drink traffic, and the habits of our people arising from the traffic, were the sin, the shame and the scandal of the English-speaking race." He said further :—" I am profoundly convinced that there is no one thing that hinders the working of the Spirit of God in the soul of man more certainly, or in a more deadly way, than the vice of drink. It is a vice and a manufacture which, falling into the hands of, and overruled by, a tempter mightier than man, has stood in the way of the salvation of millions of our fellow-creatures. I believe there is nothing more deadly, because drunkenness is not one sin, it is all sins."

Papers were read respecting the Australian Colonies. Mr. John Vale, Secretary of the Victorian Alliance, Melbourne, gave a favourable account of Victoria as regards Temperance. Mr. John W. Jago, of Dunedin, said of New Zealand :—" The founders of this Colony brought with them from the old land the industry, the courage, the skill, the enterprise and the perseverance of the true Briton, but they also brought with them many of the vices . . . and among these evil things the liquor traffic and the drinking customs." Mr. Peter McLean, of Brisbane, while constrained to say that

the native of Britain "in the one hand carries blessings wherever he roams, and in the other carries curses," was hopeful that the Temperance work going on in Queensland would result in so improved a condition of things that "the people who live a hundred years after this will wonder (and so they well may) what sort of savages lived in the year of grace 1886, to allow such a system to be licensed by any power or authority as that which is so rapidly spreading death and destruction in the British nation and dependencies."

Mr. W. W. Winwood, of Adelaide, gave a harrowing account of the way in which the Bushmen, who went to Adelaide with a year or two's wages in their pocket, were robbed in drinking dens. Mr. L. Lodge spoke of the drink evil in Tasmania, and his remarks were supplemented by those of Mr. James Bonwick, an earnest Temperance worker of Tasmania, who said that the first public house licence applied for at the diggings had the support of the clergyman; and when the rush came to the goldfields, "these barbarians, to the number of 100,000, brought the desolation of drink upon us in a way that crushed the Temperance forces, and we had our work to do again." They were then hopeful of help from legislation.

At the afternoon sitting papers were read on Cape Colony, the first by Mr. J. B. Wheelwright, of Cape Town. He pointed out that the climate and soil of South Africa favoured the cultivation of the vine, and much wine was made and drank, and also locally manufactured spirits, "reeking with fusel oil." The drinking varied in different parts, and Temperance work was a very uphill task. But progress was being made, although in speaking of clerical assistance the Ministers of the Dutch Reformed Church had to be excluded, for "at a recent synod of that denomination, the principal speakers

dealt most harshly with all Temperance organizations, and one clergyman (tell it not in Gath) went so far as to say that he considered Temperance bodies as societies created by the evil one, or words to that effect." The Dutch element in the House of Assembly was hostile to Temperance legislation.

Another paper was read by Mr. W. J. Merrington, of Cape Town, who emphasised the wine industry as an obstacle to Temperance progress, and noted also that the Dutch Reformed Church was "opposed to the movement *in toto*"; but recently, some among the leaders had been won to the Temperance cause. A third paper was read by Mr. N. de Jersey Noel, of Kimberley. He also referred to the wine industry in the Western Province. As to British Bechuanaland, liquor was at first largely consumed by the white population, but Sir Charles Warren, in seeking to secure the sobriety of his soldiers, "made some heavy seizures of liquor," and at the time of the Congress, Mr. Shippard, the then Administrator, was a Temperance man. In the Transvaal peach brandy was manufactured and drunk; and the Boer Government was rather favourable to the drink trade, and had no prohibitory law for the natives.

A fourth paper was read by the Rev. N. J. Hofmeyer, of the Dutch Reformed Church. He said that the natives drank their home-made beer, but "the white man has taught them to drink brandy—a Colonial article, made worse by adulteration, and possessing the power of exciting the evil passions and changing man into a demon." In Basutoland, "acting upon the advice of the French missionaries, many, if not most, of the Christian Basutos have pledged themselves to abstain from brandy drinking." In the Western part of Cape Colony the farmers growing the vines, and converting the fruit into brandy, plead that they must live, and they argue:—

"Intoxicants are God's good gifts, Christ Himself made an intoxicant at the wedding feast; and we are but following the example of our Divine Master. It is not the *use*, but the *abuse* of wine and brandy which is to be deprecated." The interest the Dutch have in the drink trade makes it difficult to win them to the Temperance cause; but for himself, Mr. Hofmeyer said:—"Since 1882 I have openly declared myself for Total Abstinence, have urged others to follow my example. . . This has given rise to much contradiction. I have even been denounced, by men of influence, as a forerunner of Anti-Christ. However, the good cause is silently but surely spreading." Mr. E. J. Polkinhorne, of Pinetown, read a paper respecting Natal, of which he said that drunkenness had increased among the natives as the result of the wars which had brought them into "contact with civilization in the shape of troops, with their inevitable train of camp followers."

Respecting Mauritius and the East African Coast, the Rev. H. W. Little said that, through the efforts of the Missionaries of the London Missionary Society, Madagascar, from being a nation of idolators, in 1860, had been converted into a nation of Christians; but the development of the sugar industry in Mauritius led to rum being made, and this was sold in Madagascar, and the effect was to create a feeling that the English were bent on destroying them. The King, Radama, took strong measures against the evil, and forbade the landing of rum; but the Mauritius merchants appealed to the British Government that he was contravening the treaty with this country, and on this ground his reforming hand was stayed, and the drink allowed to flood the country with the most disastrous results. In the course of the discussion that followed Mr. Liesching said:—"The Dutch farmer personally is a God-fearing and

sober man as a rule, but it is the Cape 'smoke,' which is adulterated, that is the ruin of the soldier and the native races. Whatever may be said about moderation, with the native races there is no such thing as moderation in drink. With them to drink is to be a drunkard."

Mr. Joseph Malins said:—"Not many years ago it was a sad and painful fact that the only inhabitants of the capital of Madagascar who would have intoxicating drinks were the representatives of our Christian Churches, and the natives, who were prohibited from being in possession of drink, could actually be seen carrying the drink through the capital to the houses of the Ministers of the Gospel."

The President on the third day of the Congress was the Ven. Archdeacon Farrar, who said, in reference to the evil example of Christians in foreign countries:—"I might even say that at Nazareth, at this moment, when a man is drunk, the Mohammedans point the finger of scorn at him and say 'That man is a Christian.' We *have girdled the world with a zone of drink*. Our footsteps, wherever they have traversed the world on the career of conquest—there is no blinking the terrible fact—have been footsteps dyed in blood."

The Rev. D. V. Lucas, Mr. J. Morell Mackenzie, and Mr. Henry Bragg, all of Montreal, gave accounts of the progress of the Temperance cause in Canada, showing that the Dominion was somewhat in advance of the Mother country. Dr. Robert Knaggs, of Port of Spain, spoke of Trinidad, and of the great mortality there, in common with the other West Indian Islands, but said it was largely due to drink. He knew one case in which a European of good family died of "the last of a chain of *delirium tremens*, and his sorrowing relatives recorded on a tombstone which they sent out, 'that having served his country faithfully in all parts of the world, he at

length fell a victim to the pestilential climate of Trinidad!" Dr. Knaggs also said that "but for drink there would be little or no work for the police."

The closing sitting of the Congress was presided over by Dr. Norman Kerr, who reviewed the course of Temperance legislation in the Colonies, and alluded to the tentative efforts made in this country to deal with Inebriates by the passing of the Habitual Drunkards Act of 1879. He made an earnest appeal to all, "whether Home or Colonial Subjects," to "put away from our persons and households, and in every lawful way discountenance the use of, those intoxicating man-made fluids which are the bane of the inebriate, and an ever present temptation to the sober."

After a short discussion the Congress adopted a Memorial to the Earl of Dufferin, Viceroy of India, and the Earl of Kimberley, Secretary of State for India, calling their attention to the drink evil in India, which was intensified by the manner in which licenses were sold, and the purchasers of them incited to recoup themselves, and to make money, through the demoralisation of the people. It was also resolved to Memorialise the Colonial Secretary.

A resolution was also adopted for a summary of the facts laid before the Congress to be sent to the various Missionary bodies, "as those most deeply interested in the spiritual welfare of the native races," so that their agents might know what was felt on the subject of the drink evils with which, in their several spheres, they had to contend.

The results of this Congress were so important that, although we had to refer to them in Chapter VI., we may be pardoned for here repeating them as thus chronicled in the Report of the League for 1887:—"This Congress has brought to the front at least two great

points—First, the helpless condition of the native and subject races in the presence of intoxicating liquors which Europeans have introduced to them; and, next, the manner in which every Colony and Dependency of the British Crown has been compelled to take arms against the drink curse, or otherwise to submit to be baffled in their efforts after moral growth and material progress. Until the advent of this Congress, the information upon the matter was conveyed in the scattered statements of Missionaries and travellers, and the general knowledge that the ‘fire water,’ or the ‘shame water,’ as it is more properly termed, had in various parts of New Zealand, Canada, and elsewhere, all but decimated the aborigines. But this Congress brought into one focus the testimony of a cloud of witnesses which stands unimpeached to this day. One of the permanent results of the Congress has been a movement on behalf of the native races which has aroused the Christian feeling of this country from end to end, and produced a demand for justice—not to say mercy—that is likely ere long to be irresistible.”

At the Oxford Diocesan Congress, held later in the year, Canon Ellison read a paper based almost entirely upon the facts brought out at this Colonial Congress; and in the letter he addressed to the Archbishop of Canterbury, in 1887, urging the duty of the Church to see that its missionary efforts were not frustrated by the evil influences of the drink traffic, he says:—There have not been wanting intimations, from time to time, of the havoc which the strong drink and drinking customs introduced by the English have been causing among the native races. But it was left for the Colonists themselves to set forth the indictment in all its terrible dimensions, and in the urgency of the perils with which it is even now threatening us. This they have done in their papers and addresses at the recent Colonial Temperance Congress,

summoned by the National Temperance League." The result was the formation of the "Native Races Committee."

During the closing months of the last Century, fortified by the evidence laid before the Royal Commission on the Licensing Laws, constraining even the liquor trade members of the Commission, associated with those who claimed to be neutral, to confess, and subscribe their names to the fact, that "a gigantic evil remains to be remedied,"—the Committee of the League made arrangements for a World's Temperance Congress to be held in June, 1900. On the 1st November, 1898, Dr. Temple, Archbishop of Canterbury, as President of the League, issued the "Call" for the Congress, stating in it that "The Committee have in their possession a most interesting souvenir of the first World's Temperance Convention. . . held in London, in 1846, in the shape of the register of attendance containing the autograph names of those present at the several sittings."

The response to this "Call" was most gratifying, and the President issued a "Message" to those who had come to the Congress meetings, in which he said:—"The Temperance cause has won its way in Science, in Religion, in Politics, in general public opinion. It has silenced most of the objections, which long hindered its advance. The one argument that still holds its ground, that the use of intoxicants contributes to human enjoyment, is beginning to lose its force. . . But there is still one enemy to be encountered, and that is the indifference of even good men to the duty of helping our fellow-men who have yielded, or are in danger of yielding, to this most terrible temptation." Interesting contributions to the literature of the Congress were made by Mr. Thomas Hudson, F.S.S., and Dr. Dawson Burns, who had both taken part in the Convention of 1846.

The Congress was opened on Monday, 11th June, but day by day the proceedings were carried on under the shadow of a great cloud—the serious illness of Mr. Robert Rae, who had been the indefatigable Secretary of the League since 1860. He was spared to write the preface to the Congress volume, but passed away before it was issued to the public. On the opening day the President gave an address in the Great Hall of the City of London School. It was an interesting and instructive review, expansive of the passage we have quoted from his “Message,” of the progress of the Temperance movement, and towards the close he made an earnest appeal to Christians to be no longer indifferent to the crying evil of Intemperance—to be no longer guilty of saying: “What is the misery of my brother man to me? He himself has brought it on himself; let him look to it.”

A Fraternal Address from the Belgian Temperance Association of Students was read, in which they said “The efforts which are likely to be most fruitful are those which appeal to the youth of the nation, and therefore they ventured to add a resolution to the “Message” of the Congress—“A call to arms of the University graduates throughout the world.”

The Rev. Charles Garrett made an earnest appeal to parents and guardians on behalf of children, reminding them that before the child can become a drinker of alcoholic liquors “the aversion to alcohol has to be softened, the appetite for it created, and the habit of taking it formed.”

An address in the form of “The Call of the New Century to Temperance Workers” was given by the Rev. Dr. Clifford, in which he said:—“The most emphatic call of the new age to the Temperance workers of Christendom is for a vast and speedy increase of *personal service*. We ought to concentrate our energies on start-

ing the Century with an addition of a million pledges. We ought to start holding aloft the demonstrated truth that alcoholic drinks are neither necessary nor suitable beverages for human beings. Nor is the summons less strong and decided which calls the Churches of Christendom to take their true position as leaders in the aggression upon this awful evil. The first word of the new century is 'go forward,' and the second is like unto it, 'be not dismayed.' 'I am thy God, certainly as I was with Moses, I will be with thee.' Therefore we may say farewell to the closing century, grateful for all the good it has seen and sown, and 'all hail' to the new century, assured that God is for us and our work, and that through Him we shall do valiantly."

Papers outlining the Temperance movement were given by a number of speakers. Dr. Dawson Burns dealt with Great Britain and Ireland; Dr. James B. Dunn with the United States and South America; Mr. Fielden Thorp with the Continent of Europe; Mr. W. S. Caine with India; Mr. Joseph Malins with various countries he had passed through in a journey round the world; the Hon. Henry Bale and others with Africa; and the Hon. T. H. Pelham with the Native Races question.

Then followed papers enforcing the duty, and illustrating the blessed results of Temperance work, by the Rev. George Gladstone, of Glasgow; Mr. William Bramwell Booth, and the Rev. Peter Thompson. The Rev. John Pyper read a paper on the Biblical aspect of the question, and the Rev. J. W. Horsley one on Temperance reform in relation to other social questions.

The medical aspects of the alcoholic question were discussed by Professor Sims Woodhead, and Dr. J. J. Ridge; and Mr. Edward Wood gave statistics in proof of the superior longevity of Abstainers over even the moderate users of intoxicants. The legislation for the

care and cure of Inebriates was dealt with by Dr. R. Welsh Branthwaite, Inspector under the Inebriates Acts, and by Dr. T. D. Crothers of the United States.

Earnest appeals to care for the drink-made outcasts of society were made by Mr. T. Willson Fair, of Dublin, and by Mrs. J. K. Barney, of the United States ; while statistics of the consumption of drink, and of the cost of our drinking customs, were dealt with by Mr. Stephen Bourne (who passed away before his paper came to be read), by Mr. James Whyte of the U.K.A., and by Mr. George Blaiklock, barrister.

The progress of Temperance in the army was discoursed on by Col. Fergusson, in the Navy by Miss Weston, and in connection with the railway system by Mr. R. A. Allison, M.P.

Women's work in Temperance reform was discoursed on by Mrs. G. S. Reaney, Mrs. Hind Smith, Mrs. H. J. Osborn, Mrs. W. S. Caine, and by Madame Legrain from Paris, while Miss Agnes Slack explained the aims of the W.W.C.T.U., and Miss Wilberforce spoke of Girls' Clubs as a Temperance agency.

The claims of the young on the Temperance movement were vindicated by Dr. T. B. Stephenson, who spoke of the cruelties that drunken parents inflicted upon their children ; by Miss Rosa M. Barrett, who spoke of the effect of drunkenness on juvenile crime ; and by Mr. Charles Wakely, who spoke of the work for the young that is being accomplished by the school lectures provided by the U.K.B.H.U.

Then there were papers detailing the manner in which Temperance workers cared for the young in other lands, by Mr. John Miller, who spoke of the scientific instruction given in schools in Canada ; by Mrs. Mary Hunt, who spoke of what was done in the United States ; by Professor Hercod and others, who spoke of what is done

in Continental countries to instruct and warn children against the dangers of alcohol.

Temperance legislation was discoursed on by Principal Hutton, of Paisley, Mr. T. P. Whittaker, M.P., Ex-Bailie Selkirk, of Glasgow, Mr. A. F. Hills, and Mr. E. Stafford Howard. And then came exponents and critics discussing the most effective means of carrying on the Temperance movement. Papers in this department were read by Mr. Guy Hayler, Mr. William Wightman, Mr. Wm. W. Turnbull, Mr. Beresford Adams, Mr. Wm. Wilkinson, and Mr. F. H. Williams.

Such a range of subjects, by such an array of speakers, forbids a summary or an analysis of what was said ; but it will be readily understood that every phase of the Temperance question was brought under review, and the far-reaching consequences of such an amount of Temperance teaching, diffused through the daily press, and afterwards presented in greater detail in the Congress volume, it is impossible to estimate. But there is no doubt the Congress, and the teaching of which it was made the channel, gave an impetus to the Temperance movement of which we are reaping the fruit in these early days of the new century.

Besides the solid work of the Congress to which we have thus briefly called attention, there was an "At Home" at the Polytechnic, presided over by the Hon. Conrad Dillon, when several veterans who had been at the Congress of 1846 appeared on the platform, and were received with rounds of applause. Sermons were preached at St. Paul's by the Bishop of Stepney, at Westminster Abbey by Canon Wilberforce, at St. James' Great Hall by the Rev. Hugh Price Hughes, and in several other churches and chapels. And the President gave a reception at Lambeth Palace, and the Lord Mayor a reception at the Mansion House.

CHAPTER XII.

EFFORTS TO REACH THOSE WHO MAKE AND ADMINISTER THE LAWS.

WE have seen that the League was formed for "the promotion of Temperance by the practice and advocacy of Total Abstinence from all alcoholic beverages;" and while chief dependence for the result aimed at was placed upon the power of moral suasion, following the teaching that became day by day more unassailable—of the uselessness for good, and the potency for evil, of the drinking of liquors containing alcohol—the League was watchful to utilise whatever outside movements seemed likely to be helpful of the cause they had in hand. In other chapters we have shown the efforts the League made to arouse the Christian conscience to a due sense of the drink evil, and to constrain the Medical profession to make alcohol a subject of earnest study. In this chapter we lay before our readers an account of the League's efforts to enlighten the political and municipal world on the drink question, so that in the sphere of legislation help might be given to Temperance reform, and that municipalities might see it their duty to watch against the drink trade becoming a power in their councils, and in some directions be found giving them misleading counsel in the management of municipal affairs.

During the Parliamentary Session of the year the League was formed, a Bill was introduced designed to

transfer from the excise to the magistrates the control of beer-house licenses, and the Committee appointed a Deputation to wait upon Mr. Gaythorne Hardy, M.P., the promoter of the Bill, and urge him to provide also for the gradual extinction of beer-house licenses, and for earlier closing on Saturday nights. The dissolution of Parliament rendered these efforts nugatory. The suddenness of the dissolution prevented any special arrangements being made for influencing the electorate; but by advertisements in the *Times* and other papers the League urged electors "to obtain from such gentlemen as may be nominated as representatives a distinct pledge to support any measure for the reduction of beer-houses as rapidly as the present licenses expire, and the closing of all houses licensed for the sale of intoxicating liquors at an earlier hour on the Saturday evening, and during the whole of Sunday." They also issued a circular in which they asked all Temperance societies to petition for three things: First, in relation to beer-houses, that no new licenses should be granted; secondly, that expiring licenses should not be renewed; thirdly, that all houses for the sale of drink should be required to close one hour earlier on the Saturday evening than the present regulations enforce."

In the next year's Report the Committee had to regret the loss of Mr. Gaythorne Hardy's measure, although by a majority of only 33, and express their belief that "the measure might have been carried if it had received more energetic support from the Temperance party." The Report further says:—"There can be no doubt that many of the places of amusement in connection with public-houses could be removed by local power being brought to bear upon them as nuisances. It is a matter for alarm that within the last year a considerable increase has taken place in the number of *singing saloons*

belonging to public-houses, which places are open on Sundays by refreshment tickets ; and it is a matter of pain that such places have been commended by persons holding high positions in the Christian Church. Your Committee suggest the propriety of agitating in favour of closing public-houses on Saturday night at an earlier period, and of enforcing present laws in reference to the victuallers' licenses."

In the Report for 1858 the Committee express regret that the publican interest in the Metropolis is so strong that no hope appears of being able to secure a reduction of drinking facilities, but regarding "the association of the sale of intoxicating liquors with recreation and amusement" as a "peculiar danger to the welfare of the commonwealth," they proposed to appear by Counsel before the Middlesex Quarter Sessions to oppose the granting of music and dancing licenses. But a technical difficulty prevented them doing so, and they could only memorialise the magistrates on the subject ; and they did so, but it was no use, the licenses were granted as before.

In March, 1859, and again in January, 1860, Deputations waited upon the Home Secretary—on the first occasion, Mr. Estcourt, and on the second occasion, Sir G. C. Lewis—urging the amendment of the beer-house Act, but from neither was any encouragement received. Soon after the January Deputation had been dismissed with "no grounds to expect that the Government would take any action in the matter," Mr. Gladstone, as Chancellor of the Exchequer, brought forward his budget, and in it "a proposal for increasing the facilities for the sale of both wine and beer," and the Committee addressed a letter to him in which they remind him that in 1857, 1858, and 1859, Government had promised to bring in a measure "to lessen the evils

of the beer-house system," but these promises were never fulfilled. They go on to say:—"It has been abundantly proved, by the evidence taken before the Committee of the House of Commons in the Sessions of 1853 and 1854, that the present beer Act is inimical to the best interests of the people, that it has tended greatly to the increase of crime, and caused wide-spread demoralization. That the result of the beer-shops, by multiplying the number of houses, has been to drive the publicans to provide extra attractions to induce the people to consume more intoxicating drinks. Hence we have the fine arts, music and dancing, with the most objectionable amusements and allurements to attract people to spend their time and money in places where intoxicating drinks are sold."

They ask him, "instead of extending the facilities, you will restrict them, by putting the present beer-shops under more severe restrictions, and putting all public-houses, of whatever kind, under the direct licensing power of the people." To every member of the House of Commons they addressed a circular, accompanied by an epitome of the evidence taken by the Licensing Committee of 1853-4; and they sent a petition to the House of Commons praying them not to sanction "any further extension of excise licenses for the sale of beer and wine." The result of this agitation was an intimation from the Chancellor of the Exchequer that he would modify that part of his measure which "contemplated the giving of additional beer licenses," and thus modified, "the friends of Temperance would have little to complain of."

But this was not found to be the case, and so the League addressed another memorial to Mr. Gladstone, in which they expressed alarm at his Bill "to regulate the licensing of refreshment rooms, and the granting of wine licenses," being assured, as all experience proved, that it

would work evil in the community, and they prayed that the Bill might be so altered as "not to afford any additional facilities for the sale or purchase of intoxicating drinks." The memorial, containing a convincing argument against Mr. Gladstone's proposals, was advertised in a prominent position in the *Times*. The debate on the wine licenses Bill having been adjourned from March to April, the Committee got a public-house map of the Metropolis prepared, and along with it sent a copy of a paper read by Mr. Taylor at a meeting of the Social Science Association in 1859, prefaced by a closely reasoned argument against the Government proposal, to every member of the House of Commons.

In this brief record of the League's contention with Mr. Gladstone, in 1859 and 1860, we have an epitome of the efforts made to prevent what are popularly known as Grocers' Licenses being created—licenses which every Temperance worker knows have been the cause of incalculable mischief in the country, wrecking innumerable homes through the facilities they afford women for obtaining intoxicating drink without facing the shame that then attached to a woman being seen entering a public-house. The result only forced upon the League more deeply the conviction that education, the spread of Temperance truth, was the one thing most needed, for only ignorance of a subject they had never been induced to study could permit men of intelligence to encourage so prolific a cause of poverty, and crime and misery as the use of alcoholic beverages had become. With redoubled earnestness the League worked on.

The League had confessed in 1858 that "the Temperance movement may, as yet, be beneath the consideration of Chambers of Commerce, the Exchange, and the writers of money articles in the daily press," but they contemplated the time when all these Worldly-Wisemen

would recognise it as an important factor in the nation's prosperity. For a few years the agents and deputations responded to the calls of the Temperance societies that sought their aid, and in Schools and Colleges they sowed good seed that in many cases brought forth abundant fruit ; but soon after the Grocers' Licenses law had been passed, Mr. Samuel Bowly sought out, and found, means for bringing the subject of Total Abstinence before classes of persons who were never to be found at Temperance meetings.

In the Report presented to the annual meeting in 1861 we read :—" Mr. Bowly has addressed special meetings, called by circular in the afternoons, and public meetings in the evenings, in thirteen different towns, under the arrangement of your Committee. A great amount of good has been accomplished by his powerful advocacy, and persons have been influenced which it would have been difficult to reach by any other means." And in the Report for the following year we read :—" The experience of another year has deepened the conviction entertained by your Committee, of the value of the plan introduced by Mr. Samuel Bowly, of holding private Conferences with the more intelligent and influential classes. . . His success has been in some degree commensurate with his efforts, many Clergymen, Medical practitioners, and other persons of influence having been induced, by his powerful and judicious advocacy, to become Total Abstiners " ; and in the following year reference is again made to Mr. Bowly's continued self-denying labours, and the success which was attending them, and it is noted that besides those from the upper strata of society who were induced to identify themselves with the cause of Total Abstinence, there were " a much larger number who have been led into a train of thought which will, sooner or later, lead them to withdraw their

influence from the pernicious drinking customs of the day."

Towards the end of 1862 another effort was made to secure Sunday Closing, and the League issued a circular urging all Temperance friends to join in the movement, and instructed their agents to draw attention to the subject in the addresses they gave wherever they might be speaking. A meeting of metropolitan delegates in furtherance of the object was held in the League's reading room, and a deputation of the League waited upon Sir George Grey, then Home Secretary, and presented a Memorial.

During 1863 a Deputation visited Birmingham, and, at the residence of Mrs. Joseph Sturge, addressed about one hundred of the leading inhabitants, including Clergymen, Medical men, Magistrates and Ladies; and in the evening addressed a large meeting in the Town Hall. Meetings of a similar character were also held at Wolverhampton. The success attending these Provincial drawing-room meetings induced the Committee to get up similar meetings in the metropolitan area, and one was held at Camberwell, at the house of Mr. Richard Barrett, and another at Highbury, at the house of Mrs. G. M. Smith. These meetings were fruitful, for not only was the greatest interest manifested in what was said, but, "several ladies, who had never dreamt that they could live without wine, ordered water next day at their table."

Early in the following year Deputations visited Oxford and Cambridge. At Oxford there was a University Conference presided over by a Proctor, and attended by about a hundred undergraduates. At the close of the meeting a resolution was adopted forming "The Oxford University Temperance Association," and upwards of twenty joined, and began circulating Temperance

literature. In the evening the Corn Exchange was filled by about 2,500 persons, including the Vice-Chancellor, and a large number of undergraduates. At the Cambridge meeting of undergraduates a resolution was passed for the formation of a University Temperance Association; and at the public meeting in the evening there was a large and enthusiastic assembly, presided over by the Mayor.

The progress and success of the movement to which we are here directing attention was strikingly illustrated by the fact that in November, 1864, a public meeting was held in the Guildhall, and presided over by the Lord Mayor, Alderman Hale. The use of the Guildhall for such a purpose was granted to the League by the almost unanimous vote of the Court of Common Council, and so important was the event regarded, that the public press, including *The Times*, "readily recognised the value of the Temperance movement as carried on under the agency of the League." On the 3rd November, 1865, Lord Mayor Hale presided in the Egyptian Hall of the Mansion House over an important Metropolitan Conference, arranged for by the League, and at which the friends of the League had the opportunity of commending Total Abstinence to an assembly which included 79 Clergymen of the Church of England, 136 Ministers of other denominations, 75 Physicians and Surgeons, 62 Aldermen, Deputies and other members of the Court of Common Council, and 157 others, embracing members of Parliament, Magistrates, Bankers, Merchants, Military and Naval Officers." The result of that Conference was the enrolling of many into the ranks of Abstainers.

During the summer similar meetings were held in a large number of towns, with results that justified the Committee in saying that "this mode of action is admirably adapted to reach those who have hitherto



Elliott & Fry,

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WILLIAM ISAAC PALMER, Esq., J.P.,

CHAIRMAN, 1890-3.



Weston,]

[Folkestone.

SIR B. W. RICHARDSON, F.R.S., M.D.,
A VICE-PRESIDENT,

stood aloof from the movement." In the following year such meetings were still more numerous, and thus "the facts, principles, and results of the Temperance movement" were brought before "the educated and the educators of our country, those who by their position and character should give a turn to the thoughts, a tone to the morals, and an example for the imitation of Society at large."

In the year 1869 the efforts of the brewing trade to get the malt tax repealed or modified, constrained the Committee of the League to approach the Chancellor of the Exchequer (Mr. Lowe), with a Memorial in which they said:—"The public are becoming so much more enlightened as to the comparatively non-nutritious properties of beer, and its tendency to produce Intemperance, as not to be anxious for reductions in the price of beer, which is one of the objects of repealing the malt tax." The Memorial concluded with a prayer that the malt tax "will neither be repealed, reduced nor transferred."

In the early part of 1871, when the "Intoxicating liquor (Licensing) Bill" was introduced into the House of Commons, the Committee of the League secured a Conference of "The National Association for promoting amendment of the Laws relating to the liquor trade," at which certain resolutions were passed. This was the beginning of the legislative movement which resulted in the Act of 1872, amended in 1874, and under which the trade in alcoholic liquors was carried on, without disturbance, for a great many years. But it does not appear that the League took any further active part, for or against the Government proposals. It went on with its own work in its own way.

But still keeping an outlook on what was passing in the social and political world, and on the legislative

projects that were from time to time mooted, it was able to report to its friends at the annual meeting in 1878:—
“Although the current of popular feeling still runs strongly in favour of measures that do not strike at the root of the evil, yet the once-despised remedy of Total Abstinence is undoubtedly rising in public favour, and the experience of our Teetotal veterans is receiving striking confirmation in many highly influential quarters. Medical men, in constantly increasing numbers, are declaring that science, correctly interpreted, not less than experience, is conclusively on the side of the Total Abstainer. Christian teachers, who with fear and trembling resolved upon trying the experiment of Abstinence as an act of self-denial for the benefit of others, have unexpectedly discovered that the change has augmented their physical strength as well as their moral and spiritual influence; and in other professions public men, burdened with weighty responsibilities—statesmen, literary men, physicians and surgeons, railway managers, &c.,—are testifying that they can discharge their onerous duties with greater ease when they Abstain from Alcohol; while the great “social difficulty”—which has caused not a few to leave our ranks, and prevented many more from joining us—has been practically solved by the Lord Provost of Glasgow, and at least half a dozen English Mayors, who are daily fulfilling the social obligations attaching to their high official positions without giving any countenance whatever to the pernicious drinking customs which have hitherto been regarded as an essential element of civic hospitality.”

Considerations of space forbid that we should follow, and note in detail, the meetings in different parts of the country through which the League sought to reach and influence the higher classes—the classes from which

come our Legislators, Magistrates, and leaders of public opinion—we can but note here and there the indications of success. A glance at the returns to Parliament after the General Election of 1880 constrained the Committee to “rejoice in the increased number of Abstainers in the new House of Commons, as well as in the exclusion from it of many prominent defenders of the liquor traffic, and they hope for good results from the return to Parliament of a large proportion of the people’s representatives who are pledged to consider how they can most effectually aid by legislative measures the great and growing movement in favour of National sobriety.”

The Municipal elections of the same year resulted in the Mayors of twenty-seven English cities and boroughs being Total Abstainers, and the Committee arranged a public meeting in Exeter Hall, “to which these gentlemen might be invited for the purpose of giving their personal and official testimony in favour of Teetotalism.” The meeting proved “in the highest degree impressive and encouraging.” The Report said:—“It was extensively noticed by the London and provincial Press, and has generally been regarded as inaugurating a new department in the Temperance reformation. It has been argued that if twenty-seven towns can enjoy the privilege of being presided over by men who can, and who do, dispense hospitality with no niggard hand, but who do not place before their guests that drink which is so great a snare to thousands of their countrymen and countrywomen, surely it is not too much to hope and expect that the day is not far distant when the absurd and ridiculous custom of toast-drinking will be abolished, and when men and women shall be able to meet for social enjoyment and intercourse without the snare and the risk of wine, and without lending the support of the

intelligent and the good to the baneful customs which are the cause of ruin to so many."

With an eye on legislative proposals, in respect to which the drink question was being toyed with, instead of being earnestly confronted, the Report of 1888 said :—"From one point of view the licensing proposals of the Government may be regarded as an evidence of progress ; but the compensation clauses, when looked at through the opinions expressed in Parliament concerning what is called 'an ancient and honourable industry,' show that many otherwise intelligent public men are still sadly ignorant of the weighty issues involved in the Temperance reformation—a state of things which impresses your Committee more deeply than ever with the conviction that they have acted wisely in persistently striving, through various agencies, to convince the educated classes that all attempts to diminish or abolish intemperance must necessarily be defective which are not based upon or associated with personal Abstinence from intoxicating liquors."

In the Autumn of 1881 Mr. Gladstone gave notice of his intention to move the insertion of a clause in the Customs and Revenue Bill making legal the sale of drink and tobacco to passengers travelling in railway carriages. The League at once took action ; requested Mr. Gladstone to receive a deputation ; and this being declined, a Memorial was presented in which they gave cogent reasons against such an increase in the facilities for obtaining drink as his proposal would create. Other Temperance organisations took action on the same lines as the League, and the result was that after an interval of ten days Mr. Gladstone withdrew the motion of which he had given notice, stating that "the proposal was effectually killed by the menaces to which it had been subjected."

A further step in the advance of Temperance in the municipal sphere was noted in 1883, when the Abstaining provincial mayors of England and Wales were invited to a meeting in the Guildhall, kindly granted by the Lord Mayor (Sir Henry Knight), who further showed his sympathy with the work of the League by taking the chair. Among those who took part in this meeting were Lord Claud Hamilton, Mr. Samuel Morley, M.P., Mr. Arthur Pease, M.P., and Mr. George Palmer, M.P.

In the higher sphere of Parliament the work of the League was making progress, and in 1885 there were forty Total Abstainers elected members of the House of Commons—a contrast to the time when Mr. Edward Baines, twenty-five years previous, was the only Abstainer in the House. At the time Mr. Baines was the only representative of Total Abstinence in the House of Commons, he “was regarded by his fellow-members as a man bent on self-destruction, and flying as fairly in the face of Providence as he certainly was in that of the medical thought and opinion of the period. Mr. Baines is now eighty-five years of age, and in the long interval he has had the opportunity of reading the obituary notices of nearly all of those of his contemporaries who used to predict that whilst his career could not be merry, there was every probability that it would be short.”

In order to emphasize so important a change in the attitude of our legislators to the Total Abstinence movement, the League arranged a meeting in Westminster Town Hall, to which all the Abstaining M.P.'s were invited, and over which the Bishop of London, as President of the League, presided. The meeting was addressed by ten of the Abstaining M.P.'s, none of whom had made any secret of their being abstainers while courting the suffrages of the electors, and all of whom believed their being Abstainers was among the considera-

tions that commended them to the electors whose votes sent them to the House of Commons. The speeches at the meeting were all of an inspiring character, and besides being reported in the *Temperance Record*, were published in pamphlet form and widely distributed.

In furtherance of the League's efforts to influence the higher classes, the Committee arranged, through the kindness of the Lord Mayor and Lady Mayoress for a *Conversazione*, to be held at the Mansion House, when the guests were received by the Lady Mayoress and her Sisters, Mrs. Temple, and by the Bishop of London in his capacity of President of the League. The Bishop gave an address on "Personal effort," and was followed by other friends of the League.

In the spring of 1889 there was another meeting of Teetotal Mayors at the Mansion House, presided over by the Lord Mayor (Sir James Whitehead), who had to welcome amongst the others the Lord Mayor of York. In reference to this meeting the Report said:—"The popular notion of civic life has hitherto been associated with an unlimited amount of festivity; but of late years the impression is gaining ground that corporations are intended, not merely to preserve ancient privileges, but to benefit the communities in which they are established. A meeting of Teetotal Mayors in the Mansion House is apt to dispel the first impression and to emphasize the second. Years ago Total Abstinence on the part of a would-be Mayor would have been as effectual a barrier to high civic office as a bad character. With the present Lord Mayor declining to spend his money on empty pageantry, but feeding the East End poor instead; with the consumption of wine at the Mansion House banquets diminishing by one-half, and with a large number of Mayors all over the country, including the Lord Mayor of York, as Abstainers, old things may be said to have

passed away, and all things to have become new. Six times your Committee have in this way received the aid of the Lord Mayors of London in their great propaganda, and these gatherings did something probably to prepare the way for the ease with which the Teetotal Mayors now find their principles viewed by the members of their respective corporations. . . . Some of the Abstaining Mayors have been several times elected, and one of them is now serving for the sixth time."

The municipal elections of 1890 resulted in 45 Abstainers being elected Mayors of boroughs in England and Wales, and the Committee approached the Lord Mayor of London (Mr. Alderman Savory), who readily agreed to convene a public meeting in the Mansion House "to welcome the provincial Mayors who had identified themselves with the Temperance movement." The Lord Mayor presided, and in a brief opening address showed how he had been impressed by the results of Intemperance that came before him as a Magistrate. The Bishop of London, as President of the League, gave a cordial welcome to the Abstaining Mayors, several of whom spoke, giving convincing reasons for the Abstinence they practised. In the spring of 1892 the League arranged for meetings of Abstaining Mayors to be held at Manchester and Rochdale, in both of which towns the meetings were presided over by the local Mayor. At the Manchester meeting the Mayor (Alderman Leech), said he had been a practical Abstainer all his life. In seconding a vote of thanks to the League for arranging the meeting, Mr. James Whyte of the United Kingdom Alliance, said:—"The National Temperance League had shown in a very marked and a very high degree indeed the power of exercising their force in the most effective way. They had known what was the use of the lever in Temperance work, and there was no sort of

doubt that they had been educating the educators of the country ; they had been teaching the men who had been placed in positions of trust and influence, and so there had been a great economy of labour, and the League had been enabled to do a great deal of work indeed. He must himself confess, or profess, that he had received a great deal of education from the National Temperance League. Its publications had been to him of the highest possible value, and he thought they had done a very great deal to give sound views on that question to the supporters of the Temperance movement."

While encouraging, as we have seen, the development of Temperance in municipal circles, the Committee kept a steady outlook on legislative projects, and in the Report for 1891 we read :—"Your Committee protested last year against legislation that would have the effect of recognising a vested interest in drink licenses, and they unite with others in rejoicing at the recent removal of legal obstacles that deterred licensing Magistrates from reducing, as they otherwise might have done, the number of public houses ; but they deeply regret the growing dimensions of the National drink bill, which calls for renewed aggressive action on the part of all earnest Temperance reformers."

The weekly issues of the *Record* kept the friends of the League well informed of what was going on in the sphere of legislation, and pointed out the path of duty. But there were some impulsive friends who would gladly have seen the League throw itself into the agitations that were constantly going on for one legislative project or another, and with such persons in view the Report for 1893 contained the following passage :—

"That more aggressive efforts to advance Temperance legislation have not been undertaken by your Committee is due to the circumstance that while the fundamental

object of the League is 'the promotion of Temperance by the practice and advocacy of Total Abstinence from intoxicating beverages,' its membership comprises persons belonging to various political parties who hold widely different opinions concerning what is desirable in the domain of legislation; and, as your Committee believe it is highly important to preserve the movement as far as possible from political complications, they are unable to commit themselves, or the organization they represent, to measures embodying contentious provisions upon which there is no common agreement amongst the supporters of the League. . . . One obvious advantage of adhering to this policy is that it cannot possibly prove a hindrance to the attainment of any desirable reform in the licensing system, whilst it emphasises the necessity and importance of personal responsibility and individual effort in extending the practice of Total Abstinence."

In the Spring of 1894 the League succeeded in initiating a Temperance movement among the legal profession. A meeting was convened at Sion College on 13th April, at which were present barristers, solicitors, law clerks and other members of the profession, under the presidency of the Bishop of London. The Bishop's address was a powerful and impressive one; he was followed by two solicitors and a lawyer's clerk, by Mr. W. F. A. Archibald, Master in Chancery, and Mr. Robert Sawyer, Recorder of Maidenhead. Mr. Archibald referred to the pernicious drinking customs that still prevailed in the various Inns of Court, and amongst barristers on Circuit, and it was urged that the drinking bars in the Royal Courts of Justice should be abolished. The result of the meeting was the formation of the "Royal Courts of Justice Temperance Society," of which two barristers, four solicitors and two clerks were then enrolled members.

The General election of 1895 having resulted in forty-three Abstainers finding seats in the House of Commons, the Committee invited them to a reception in St. Martin's Hall on the Monday following the opening of Parliament. The Bishop of London, as President of the League, took the chair, and several of the guests gave testimony to the excellency of Teetotalism under all the conditions of personal and public life. We read in the Report that "The broad platform of the League was loyally recognised by the speakers, who represented every shade of political opinion, and to see whom united in a common assault upon the enemy of the race was no small gratification to your Committee."

A development of the influences which have opened the Guildhall and the Mansion House to Temperance meetings came to light in 1897, when Dr. W. H. Perkin, F.R.S., Master of the Leather-Sellers Company, obtained the consent of his Court to the League's holding a reception in the beautiful Hall of the Company in St. Helen's Place. The 22nd January was the evening fixed, and it proved most inclement; but in spite of snow and cold 300 guests attended and were addressed by the Master (who presided), Dean Leigh of Hereford, Mr. J. R. Diggle and others. Pleasant and profitable conversation followed the speeches, and a good impression was made in favour of the principles of the League, many listening who were not Abstainers.

The appointment, in April, 1896, of a Royal Commission on the Licensing Laws checked for a season the agitation for legislative measures, for it gave Government a valid excuse for refusing to entertain any proposals that might be made on the subject. In their review of that year your Committee said:—

"The appointment of the Royal Commission has led to a wide and general survey of the position, and many

whose faith in legislation was greater than their belief in the moral power of persuasion, as a means of producing conviction, have confessed that education must be more attended to, as being an essential preliminary to effective legislation; and the education of the people is therefore obviously the most important task to which Temperance reformers of all creeds and theories can at present devote their time and their energies."

In July, 1899, the tenth and last of the blue books embracing the evidence and Reports of the Royal Commission was issued, and the League at once arranged for the purport of the two Reports, and a digest of the evidence that had been given during the protracted sittings of the Commission, appearing in the *Temperance Record*. At intervals from that date until the end of the year these articles appeared, and excited considerable interest; and in the Annual for 1900 the whole were reprinted, occupying 70 pages, and thus gave to a wide circle an epitome of important volumes that few were in a position to study and analyse for themselves.

In the Report for 1902 the Committee said:—"The passing into law of the Child Messenger Bill, and the introduction and carrying to a second reading of the Government's Licensing Bill, are signs of the development of a more far-reaching public opinion in favour of something being done to cope with the liquor traffic as a menace to the Nation." But the Children's Protection Bill was so marred in the process of passing into an Act that it proved practically unworkable; and even where it was administered with a desire to make it effective, it failed to give the children the protection its framers aimed at—the "sealed bottle" proviso still making them daily visitors to the public house. In 1902 came the Act which provided for the punishment of drunkards by

placing them on the "black list"; but that Act soon became a dead letter.

Then came the Act of 1904, which was nominally designated a reform, but was in reality a retrograde step. The Reports of the Royal Commission, and the evidence on which they are based, had educated and influenced the general public on the drink question; but they had not equally educated, or, at least, had not influenced those who then controlled the Legislature. By the Act of 1904, which crippled the power of the Justices, who, through Temperance teaching, were being enlightened to administer the Licensing Laws for the promotion of the public weal, the Government showed a marked solicitude for the liquor interest, and a singular ineptitude for discerning the real state of public opinion on the drink question.

During the first year's working of the Act of 1904 there were many indications of dissatisfaction on the part of Temperance reformers, even amongst those who were not regarded as extreme men. It was evident that the impetus given by the Royal Commission to the movement in favour of legislative interference with the liquor traffic had not yet expended itself, and developments were as eagerly hoped for by the Temperance party as they were dreaded by the liquor interest. There was a great deal of truth in what Mr. Sherwell has said, that "Temperance reformers have themselves been so alive to the evils of the traffic that they have assumed a corresponding conviction in others, and have expended resources and energies in political propaganda which had been better spent in sound educational work, and in preparing the way for advanced legislation."

The rebuke Mr. Sherwell gives does not apply to the League, for in 1897 the Report has this significant passage:—"It remains to be seen whether restrictive

legislation will be hastened or hindered by the proceedings of the Royal Commission on the Licensing Laws; but your Committee are thoroughly convinced that the great need of the hour in the Temperance movement is more individual and social effort to enlighten the people on the drink question. Not so much enlightenment as to the evils of drinking, which are both known and acknowledged, but such enlightenment as to the nature of alcohol, and its consistently injurious effects on the human organism, as will convince people that a healthier, and therefore a happier, life can be lived by the Abstainer than by the moderate drinker; and that the Abstainer enjoys the further advantage over the Moderate drinker, that he runs no risk of becoming a drunkard. Let the bulk of the people be once convinced that all drink evils are preventable by the very simple expedient of giving up the use of intoxicants, and few will be left, outside the circle of those who are pecuniarily interested in the liquor trade, to champion, or even tolerate, our drinking customs."

The reaction came at the polls in this year of the League's Jubilee, when nearly 150 Total Abstainers were returned to the House of Commons. True to the instinct by which the League has always been animated, the Abstaining M.P.'s were, soon after the opening of the Parliamentary Session, invited to a reception at Caxton Hall, and mutual congratulations were the feature of the evening. And the first fruits of the change in the composition of the Legislature on the drink question was reaped on the 5th of April last, when a deputation representative of Temperance organisations were received by the Premier, who not only gave them a cordial welcome, but promised that next session, "We shall deal with the question on a great, comprehensive scale, difficult and thorny as it is. We have this advantage,

that we have the great mass of the people behind us. They have shown a real serious determination to deal with this question, and a Government not permeated with the same feeling would be at loggerheads with those who sent them to Parliament."

We can only hope that the good intentions thus expressed by the Premier will be carried out; and that the controversy on "disinterested management," which has so fully occupied the Press during this Autumn Parliamentary recess, will not have confused the issue, and made insuperable for the moment a practical measure of licensing reform. But we know this, that whatever legislative expedients may be adopted to mitigate the drink evil, the policy and teaching of the League—Total Abstinence from the use of all intoxicating liquors—are the only means by which National sobriety is to be secured.

CHAPTER XIII.

THE EDUCATION OF THE CHILD AND THE TEACHER.

THE birth of the League was one year later than the formation of the United Kingdom Band of Hope Union, and nine years after the formal inauguration of the Band of Hope movement. In a short paper contributed to the Band of Hope Jubilee Volume, in 1897, Mr. Robert Rae gives a summary of the efforts of the League to influence children in favour of Total Abstinence, and from it we extract the following:—"Several years before the National Temperance League was formed by the amalgamation of the National Temperance Society with the London Temperance League, a considerable amount of special work for the young was carried on by the last named of these two organisations, which reported that Mr. J. H. Esterbrooke, a member of the Committee, 'had devoted himself entirely to the formation of fresh stations and assisting those already formed, and very much good had been the result. Mr. Peter Sinclair, of Edinburgh, was engaged to attend every Band of Hope, and as far as time would allow, every ragged, day, Sunday and national school, at which addresses were delivered, and in many places a great interest excited.' A notable Children's demonstration, organised by Mr. Esterbrooke, was held in Exeter Hall, on February 16th, 1852, when about 6,000 were crowded into the building, and as many more were gathered in

the Strand outside, seriously interfering with the traffic of that busy thoroughfare. At this great gathering an address to the Prince of Wales, then ten years of age, was adopted by acclamation.

"As soon as the National Temperance League was formed in 1856, its agents and speakers rendered active assistance to the Band of Hope movement, and the Rev. D. F. Sunderland devoted a large portion of his time and attention to that department of labour, being specially successful in convening and addressing large aggregate meetings of Sunday School children in London and several large towns. This work was continued for some years, and in 1861, when I became Secretary of the League, Mr. Sunderland commenced a series of visits to parochial and other elementary schools in London, and formed in connection with them a number of Bands of Hope. About the same time, Mr. Thomas Allen Smith, the League's scientific lecturer of that period, commenced a series of lectures upon the composition, properties and effects of alcoholic liquors, in colleges, middle-class schools, training ships and influential public institutions in London, Liverpool and other towns, the consent of officials and teachers being more readily obtained because the lectures were of a scientific character, profusely illustrated by physiological diagrams and chemical experiments. Similar lectures were also given in elementary schools by Mr. T. A. Smith; and in 1870, before Mr. Forster's Act came into existence, another agent of the League,—Mr. Charles Smith—commenced a systematic visitation of London schools, and enjoyed the privilege, during the remaining ten years of his life, through the favour of the teachers, who appreciated and encouraged his visits, of delivering 5,740 short addresses on Temperance to the boys and girls in attendance at denominational and Board Schools. Upon the death of

Mr. Charles Smith, the Committee were fortunate to enlist the services of Mr. F. R. Cheshire, F.S.A., an experienced teacher, with special qualifications for the work, who during fourteen years delivered over 2,100 lectures upon alcoholic drinks in relation to physiology and domestic economy, in Metropolitan schools, the interest and value of his work being enhanced by the offer of prizes for the best reports of the lectures, upwards of 150,000 of which were written by the children, and 3,000 book prizes awarded. Mr. Cheshire died in 1894, since which time similar lectures, with equally successful results, have been given regularly in numerous towns and villages, by Mr. J. L. Fenn, the provincial organizing agent of the League."

To the summary of the League's juvenile work thus prepared for the Band of Hope Jubilee Volume, we must here add some details in order that a more adequate idea may be formed of what in this department, the influencing of the youth of the Nation, the League really accomplished.

During the year 1866 efforts were made to gain access to the training ships of the mercantile navy, as well as to those established for the reception of juvenile criminals, and the applications made were cordially responded to by the officers of the "Conway" frigate and the reformatory ship "Akbar," at Liverpool, and by those of the "Worcester" and "Cornwall" on the Thames. On board the Liverpool ships Dr. Robert Martin, of Warrington, and on board the Thames ships, Mr. R. W. Selway, gave addresses on the physiological effects of intoxicating liquors, and in every case the speakers had a hearty welcome, and were listened to with attention.

In 1870 the League succeeded in establishing a Band of Hope at the Royal Hospital School, Greenwich, the superintendence of which was kindly undertaken by Mr.

Samuel Sims of Greenwich, who carried it on for twenty-one years with ever increasing success. There were 730 boys in the school, of whom over 500 became Abstainers. Meetings were held weekly, and Mr. Sims spared no pains to instil into their minds a thorough knowledge of the principles of the Temperance movement. In the Report for the following year it was stated that nearly 1,000 boys had been enrolled since the work commenced, and several of the boys had left, and were remaining true to their pledge, while the work was being encouraged by the officers of the Hospital and School.

In 1873 a Band of Hope was formed on board the training ship "Chichester," at Greenhithe, and 100 members enrolled; and meetings had been held on board that and other training ships, which resulted in large numbers signing the pledge. It is also noted in the Report that the "Warspite," commanded by Captain Phipps, a member of the Committee, had sent forth into the naval and mercantile marine services a large number of lads who had been trained thoroughly in Temperance principles. In the Report for 1876 mention is made of the continued success of the Band of Hope at the Royal Hospital School, and that Mr. Sims had established a Band of Hope on Board the "Arethusa," the companion training ship to the "Chichester."

Some interesting items appear in the Report for 1878. One is that the training ship "Worcester" was used for young gentlemen who were aspiring to the position of officers in the merchant service, and a meeting had been held which was attended by the officers and instructors, and by the 180 young men on board. Another encouraging item of news was, that a large number of pupil-teachers, who had come up for final examination previous to going into the Navy as certified schoolmasters, some of whom had taken the pledge at the first meeting of the

Royal Hospital Band of Hope, and others since, had come with that pledge unbroken, and, as one of them said, "none the worse for the water."

That the work of the League at the Royal Hospital School, Greenwich, was appreciated by the highest Naval authorities was made apparent at the annual meeting in 1879, when letters of apology for not being able to attend were read from the First Lord of the Admiralty, and the Chief Constructor of the Navy. In 1880 a training ship at Devonport, the "Mount Edgcumbe," was added to the list of those with a branch of the League on board, and the work there commenced under the most favourable auspices. During 1882 Mr. Sims was absent for two months in the Mediterranean, visiting the military depôts there, and the Band of Hope was then conducted by Mrs. Sims, and during that interval the pledges taken were more numerous than usual. In the sixteenth annual report it was stated that a majority of the schoolmasters in the Royal Navy had in early life been members of the Band of Hope.

At the 17th annual meeting of this flourishing Band of Hope came the first note of sorrow the boys and workers had to face. It was then announced that Captain Burney, who had encouraged the work throughout, had been cut off by death. Fortunately for the cause, Captain Collins, who had succeeded him in the command, had taken up the work in a similar spirit to his predecessor. At the twentieth anniversary of this good work, which was the last Mr. Sims was spared to celebrate, it was stated that "during these twenty years 10,113 names had been entered in the pledge book, and that there was a present membership of 673. Probably there were 5,000 Teetotalers out in the world as the direct result of the twenty years' existence of this Band of Hope." It was also reported that the Bands of Hope on board the

training ships were warmly supported by the Captain-Superintendents, "who regard the effort as a valuable adjunct to the moral training of the boys, all of whom take their pledge-card with them when leaving their ship for good."

On the death of Mr. Sims, in 1892, the Band of Hope in the Royal Hospital Schools, which he had formed twenty-one years before, was placed under the care of Mr. W. S. Campbell; and almost simultaneously with his taking over this work the 21st anniversary meeting was held and addressed by Miss Weston and Mr. William Noble, under the presidency of Major John Smith.

Mr. W. S. Campbell is one of the sons of Mr. G. C. Campbell, a member of the Committee, and one of the first treasurers of the League—"one of the great souls who helped to make Temperance history," and of whom a notice appears in Chapter IV. In a sketch that appeared in the *Temperance Record* on 16th October, 1902, we read of Mr. W. S. Campbell:—

"From a mere boy he taught in the Lambeth Ragged School, and since 1887 has been associated with Mr. F. Bryant in the Beaufoy Young Men's Club. Many a Sunday evening, during the passing of the years, has found him giving them "straight talks" or listening to some sad story, told in confidence, of failure and defeat, which he has helped to change to one of triumph.

"Since 1886 he has been a worker in the Girls' Guild of Good Life, Hoxton. For years he seldom missed a Tuesday at his elocution class, which was the most popular one in the guild. He was exceedingly patient and painstaking with the girls, taught them the proper pronunciation of words by means of a blackboard. As 3,573 girls have passed through the guild since its commencement, his varied powers have been called into play and have left an abiding impress."

Mr. W. S. Campbell was engaged in the offices of the League when the work at Greenwich was entrusted to his care, and immediately on entering upon it he formed plans for its enlargement, and so successful was he that in a few years over 1,000 boys were on the roll of the Band of Hope. The meetings were held on Friday evenings, but Mr. Campbell was often there on Saturday afternoon and evening also, "visiting those who are in hospital, giving a word of cheer to the depressed, encouragement to the nervous, and warning to the aggressive."

Besides the Band of Hope at Greenwich Hospital Schools, Mr. Campbell had to supervise the Bands of Hope on board the training ships on the Thames. In the Report for 1894 his work is referred to in these glowing terms:—"The crowded and enthusiastic audience that always assembles some time before the meeting begins, testifies to the value of the work and its appreciation by the boys." It is added:—"As far as possible every means has been taken to influence these boys, who in a year or two will be the men of the Royal Navy, on the side of resolute Total Abstinence." Here we see a spring that year by year greatly adds to the volume of the river of blessing Miss Weston's work has proved to the Royal Navy.

Mr. Campbell's success as a lecturer led to his sphere of work being enlarged. In the report for 1895 we read of his having delivered 185 lectures and addresses during the year in London and suburbs, and also in towns remote from the metropolis, including branches of the Y.M.C.A., the Y.W.C.A., the B.W.T.A., and the W.T.A.U., &c. At the Chester Congress he did some good organising work, and his press arrangements helped greatly to make the proceedings of the Congress widely known.

In the following year such progress had been made in the Greenwich Hospital Band of Hope, that, at the request of Captain Collins, the lecture room meetings were discontinued, and a fortnightly meeting in the gymnasium substituted. On the alternate Friday evenings, Mr. Campbell, in company with Mr. Thomas French, visited the School and had a quiet talk with the boys, and arranged for the issue of transfer cards, so that when the boys left the School they would be introduced to the Secretary of the Temperance Society on board the training ship, or of the Naval Temperance Society branch on board the ship of war, to which they might be drafted. Of 1,000 boys in the School, 900 were then members of the Band of Hope, and therefore members of the League, and thus formed one of the largest Bands of Hope in the world.

During 1897 there was a change in the superintendship of the School, when Captain Collins was succeeded by Captain Huntingford, who "expressed his strong approval of the work being done"; and year by year the Band of Hope prospered and increased in numbers, until it exceeded one thousand, and in time every scholar was a member. In 1899 a book of songs, compiled by Mr. Campbell, was brought into use, and Lady Cecilia Roberts generously paid for 1,000 copies and received the thanks of the League for her kindness. In the Report for 1901 it was announced that the chief officer of the School had become an Abstainer through attending the meetings of the Band of Hope, and through his earnest desire to influence the boys for good.

At the annual meeting in 1902 Miss Weston attended and received "a tumultuous welcome from the boys," and she promised a copy of *Ashore and Afloat* to every boy who, on leaving the School, wrote to her giving his name and address, showing that he was "still a member

of the great 'Temperance family.'" During 1904 there was an apprehension that, owing to the increasing claims of his business engagements, Mr. Campbell would be obliged to give up his work at Greenwich; but fortunately he arranged, with the assistance of Mr. A. Evans, M.S., M.R.C.S., to keep it on voluntary.

The efforts of the League to influence young men in favour of Total Abstinence had its first public manifestation on the 19th December, 1861, when there was a great gathering of young men in the Egyptian Hall of the Mansion House, kindly granted by the Lord Mayor Cubitt, for the purpose. In the Report for 1862 this meeting is referred to, and it is noted that the requisition to the Lord Mayor for the use of the Civic Hall was "in itself a most gratifying proof of the progress of our movement, the requisition being signed by Sheriffs, Aldermen, and Members of the Court of Common Council, as well as by many of the largest and wealthiest commercial firms in the City of London." The meeting was a crowded one, presided over by the Lord Mayor, and was addressed by Mr. Benjamin Scott, Mr. Samuel Morley, Mr. Samuel Bowly, Mr. Samuel Gurney, M.P., and Mr. Charles J. Leaf, "all of whom advocated the Temperance question with marked ability and tact, and produced an impression that for depth and intensity has rarely, if ever, been equalled at any of our meetings." The Report adds:—"The novelty of a Temperance gathering in such a place arrested the attention of the Metropolitan press, whose reports of the proceedings speedily found their way to all parts of the Kingdom."

This Mansion House meeting was followed by meetings in warehouses in different parts of the City of London. Two meetings also were held in the Young Men's Christian Association Hall, and others in Chapels. The first of the warehouse meetings was that held on 5th

March, 1862, in the large establishment of Messrs. Copestake, Moore and Co., Bow Church-yard, when about ninety of the employes were present, and about twenty signed the pledge. Not only in London was this work carried on, but in towns as distant as Bristol, Leicester and Liverpool. In 1865 there was formed in London "The Young Men's Temperance Association," the inaugural meeting of which was presided over by Mr. Samuel Morley, and addressed by several other members of the League. The hope was then expressed that in this way commercial travellers, who were so exposed to drink temptations, might be reached and influenced.

This work went on with gratifying success for some years, many warehouses being opened for addresses by members and agents of the League, and then came a reaction when interest flagged. But in 1873 there was a revival in this department of work, and Mr. Bowly, Dr. Martin, and Mr. Tweedie, addressed meetings in several warehouses, in one of which the solitary Abstainer in the staff of assistants was, at the close of the meeting, joined by eight of his colleagues. By meetings in warehouses, and through the channel of the Young Men's Christian Association, this work continued, and when the Triennial Conference of the Young Men's Christian Association met in London, in 1881, the League presented a memorial, in which they appealed to the members "to do all in their power, both personally and officially, to discourage the formation of drinking habits amongst the young men whose highest interests they are assiduously endeavouring to uphold and advance." They suggested that with this object in view their libraries and reading rooms should be plentifully supplied with Temperance literature; that in all their institutions facilities should exist for signing the pledge; and that whenever practicable a Temperance branch

should be formed. It was not long before the Committee had the gratification of knowing that "a strong Temperance sentiment is rapidly springing up in the Metropolitan and provincial branches."

The "Young Men's Temperance Association," formed in 1865, developed into the "City of London Total Abstiners' Union," and carried on the work initiated by the League. By way of encouraging and strengthening this work, in January, 1891, the League arranged a series of religious services and meetings in different districts of the Metropolis. And in the City of London College, Moorfields, a meeting of young men was addressed by Dr. Richardson, Dr. R. Hingston Fox, Dr. T. Gilbert Smith, and Dr. Norman Kerr, on "the Physical Advantages of Abstinence." During the winter of 1891-2 monthly Temperance addresses were given by members of the League at the Regent Street Polytechnic, and at the Woolwich Polytechnic. At the People's Palace, also, a meeting was held, addressed by members of the League. These meetings were the means of developing active Temperance Societies in these Institutes, to assist which the League sent deputations to attend their monthly reunions. And in connection with the Artisans' Branch of the Tower Hamlets Young Men's Christian Association, a series of addresses were given on behalf of the League upon Sunday afternoons in the Minor Assembly Hall, Mile End, this effort resulting in a number of pledges. The meetings thus begun were continued in subsequent years.

In June, 1894, the Jubilee of the Young Men's Christian Associations was celebrated in London, and the Committee of the League invited the Foreign and Colonial delegates to breakfast at Exeter Hall, and one hundred attended, representing various nationalities. Sir Benjamin Ward Richardson welcomed the guests and presided at

the meeting, which was addressed by Pastor Rochat, Geneva ; Mr. D McConaughey, Madras ; Rev. F. Brown, China ; Pastor Fischer, Germany ; M. Carl de Neufville, Frangfurt ; Mr. Revell, Chicago ; Mr. W. S. Caine, M.P. ; Rev. Newman Hall ; Brigade Surgeon Pringle ; Pastor Foulgier, Paris ; and Mr. David Lewis, Edinburgh. On the same occasion the League presented a complimentary address to Sir George Williams, in recognition of his "fifty years devoted service as a friend and benefactor of young men," and of his "personal example of Total Abstinence, and his oft-repeated advocacy of the Temperance movement."

In the early part of 1896 the Committee arranged a series of fortnightly meetings at Sion College, to the first of which the London members of the League were requested to invite the younger members of their families. About 350 persons attended, and from these and others names were obtained to whom invitations were given for the subsequent meetings, and altogether, between 18th January and 17th April, over one thousand young people were reached. Along with the attractions of music, skilfully arranged by the friends of the successive chairmen, earnest Temperance addresses were given in commendation of Total Abstinence, and the "gatherings closed with a clear indication that this was a movement fraught with great possibilities." A similar series of meetings took place in the early part of 1897 ; and with the view of giving the young people an intelligent conception of the "Bases of the Temperance Reformation," the Committee secured the services of Dr. F. R. Lees, Dr. Norman Kerr, the Rev. R. Culley, Major John Smith, and Alderman George White, of Norwich, in giving addresses. Similar meetings were held in subsequent years.

In October, 1897 the "London Young Men's Auxiliary"

was inaugurated in the Guildhall, kindly lent for the purpose by the City Council, when Dr. Temple, Archbishop of Canterbury, presided, and powerful and convincing addresses, in support of the principles of the League, were given to a large audience of young city men, nearly one hundred of whom enrolled themselves as members of the Auxiliary. In subsequent years the Auxiliary increased in numbers and influence, and became a power for good. Encouraged by what was thus accomplished in the City of London, the Committee, in 1901, arranged for deputations to visit Toynbee Hall Settlement; The South West London Polytechnic Debating Society; The Oxford House Club, Bethnal Green; the Polytechnic Debating Society, Regent Street; and the Leighton Hall Club of the North London Ethical Society.

In the following year, through the kindness of the Master and Court of the Leathersellers Company, a "Young People's Reception" was held in their beautiful Hall, when about 320 were present, representative of the League's Young Men's Auxiliary; the Young Abstainers' Union; the W.T.A.U. Junior Societies; the Y. branches of the B.W.T.A.; the Y.W.C.A. Total Abstinence Union; and the Factory Helpers' Union Total Abstinence Band. Amid the attractions of music and refreshments, space was found for an earnest and edifying address by Mr. J. L. Paton, Head Master of University College School, on "National Efficiency."

Recurring to the article by Mr. Robert Rae from which we have already quoted we read:—"The League's first approach to students in training colleges was made in 1862, when the young men in attendance at the British and Foreign School Society's College in Borough Road, Southwark, were addressed by a deputation of the League. The same Institution has been frequently

visited during the last few years, and amongst the other denominational Colleges which have shared the same privilege may be included those of Bangor, Bath, Battersea, Carnarvon, Cheltenham, Chester, Culham, Highbury, Homerton, Saltley (Birmingham), Sheffield, Stockwell, Taunton, Westminster and Winchester, some of them being visited several times. With the view of stimulating the students to study the nature and effects of alcohol carefully and systematically, a series of competitive examinations was instituted several years ago, which proved remarkably useful, many prizes at the rate of £25 for each 100 competitors being awarded to those furnishing the best answers to questions based on Dr. Richardson's 'Temperance Lesson Book,' Professor Cheshire's 'Scientific Temperance Handbook,' and other works of a similar kind."

In the Report for 1864 it is mentioned that about one half of the students in the training colleges for Ministers were Total Abstiners, and that at several colleges there was no dietetic use of alcoholic liquors by students, and at nearly all the colleges there was a rule forbidding any student to enter a public-house. In the same Report mention is made of an effort to form a Committee of Abstaining Schoolmasters. With this object in view two conferences were held in the Cruikshank gallery at Exeter Hall, when about ninety schoolmasters responded to the invitation of the Committee, and an interesting discussion took place respecting the introduction of Temperance as a branch of common education in elementary schools. Some of the teachers were prepared to organise and conduct Bands of Hope in their schools, and all were willing that agents of the League should come and give Temperance addresses, and all promised to aid in circulating Temperance literature, of which Mr. Smithies supplied a quantity for distribution.

In addition to schools and training colleges the Committee found an entrance for Temperance addresses into the Asylum for Fatherless children at Reedham; the Orphan Working School at Haverstock Hill; and the British Orphan Asylum at Slough, the addresses being given by Mr. T. A. Smith, who illustrated his lessons by chemical experiments. In the 1867 Report reference is made to the colleges for theological students, which had been visited by the Rev. Alex. Hannay, who stated that, "in every case he was received with great cordiality and had a candid hearing." Although "there was a free conference, there was an entire absence of captious and quibbling objections, and an earnest treatment of the matter as a question about which it became Christian men to think seriously, and to make up their minds in view of the solemn obligation to do their best to rescue their fallen fellow-men, and to extirpate the roots of vice."

During the same year deputations from the League visited numerous institutions for the training of teachers; and numerous high class schools and institutions for the education of the sons of ministers and missionaries, and gave addresses, some of them illustrated by chemical experiments. The Committee also held two conferences with Schoolmasters, over one hundred responding to the League's invitation, when nearly all expressed their willingness to afford facilities for Temperance addresses, and many of them offered to introduce a Temperance class-book, if a suitable one were produced by the League. There was also a special meeting of Schoolmistresses addressed by Mrs. Clara Lucas Balfour.

In 1868 a Conference of Schoolmasters and Schoolmistresses was convened by the League at Liverpool, when the Rev. John Rodgers, M.A., Vicar of St. Thomas, Charterhouse, attended as a deputation and gave an

address, pointing out the special claims of the Temperance movement on the educators of youth. The conversation that followed was of an encouraging character, only one teacher objecting to the introduction of Total Abstinence into schools. During the following year Mr. T. A. Smith spent a week in Liverpool, giving illustrated chemical lectures at some of the largest educational establishments in the town.

The work of the League in seeking to influence theological students, and those in training as elementary teachers, increased year by year; and year by year the number of Abstainers in the Institutions visited increased. In 1874 the Committee convened a meeting of London Board School Teachers, when over one hundred came and were addressed by the President of the League, and by the Revs. John Rodgers and Ll. D. Bevan, both members of the School Board and it was made evident that the Temperance cause had a large and increasing number of supporters among the Board School Teachers of London. In 1876 the League arranged a public meeting in Exeter Hall "to consider the relationship that subsists between the Temperance and educational movements of the present day," when addresses were given by the Rev. Robert Harley, Mr. T. M. Williams, Inspector of Schools, Mr. B. Lucraft, the Rev. G. M. Murphy, and the Rev. Ll. D. Bevan.

In 1877 the annual meeting of the National Union of Elementary Teachers was held in London, and by the kindness of the Dean of Westminster, the League arranged a conference of teachers, which took place in the Jerusalem Chamber. Over 400 representative Teachers from different parts of the country attended and were addressed by Dr. Richardson and Canon Farrar. The immediate results were gratifying, and full of hope for the future.

Following up the effort initiated by the Exeter Hall meeting of 1876, the Committee arranged another meeting in 1878, when the chair was taken by Dr. Temple, then Bishop of Exeter, who gave an excellent address in advocacy of the introduction of Temperance teaching into the ordinary curriculum of elementary schools. Speeches were afterwards delivered by several Principals of Training Colleges, and other authorities on education, expressing cordial sympathy with the movement. The "Temperance Lesson Book," which Dr. Richardson had prepared at the request of the Committee, was referred to by nearly all the speakers in unequivocal terms of approval. It was no sooner issued and studied by the School Board of London than it was adopted, and rapidly after it was adopted by the provincial School Boards in England and Scotland. The Report for 1878 says :—"Your Committee feel that the Temperance Reformers of the Nation owe a debt of gratitude to Dr. Richardson for the inestimable service which he has rendered to their great enterprise by the preparation of this invaluable manual, which is already fulfilling its benign mission in thousands of families, as well as in our Bands of Hope and the public elementary schools."

During the same year Dr. Temple took advantage of the opportunity that was presented to him of urging the claims of the Temperance cause on about 500 young men and women who were under training as teachers in the Metropolis. And when the National Union of Elementary Teachers met at Nottingham, in 1879, the League invited the members to a breakfast, and nearly 300 attended. Mr. Samuel Bowly and Mr. W. R. Selway laid the subject of Temperance before them, and an interesting discussion took place, giving hope of Temperance soon being made part of the ordinary school

curriculum. During the same year Mr. Charles Smith introduced "The Temperance Lesson Book" into the schools he visited, and it was cordially welcomed. There was also issued by the League "The Temperance Primer," by Dr. J. J. Ridge, an excellent book intended for the more juvenile scholars.

In this department of their work the League received great encouragement when the Teachers' Union, at their meeting in 1880, after hearing an able paper by Dr. Norman Kerr, passed a resolution to the effect, "that it is desirable and advantageous to bring up children to the practice of Total Abstinence." Dr. Richardson's "Temperance Lesson Book" was then making its way, not only in this country and in Ireland, but in America, Canada, New Zealand and other countries, and along with it Dr. Ridge's "Primer." The General Association of Church School Managers and Teachers held their annual Congress in London in 1880, and, by the kindness of Dean Stanley, the League was enabled to invite them to a Conference. About 120 Clergymen and Teachers met, and were addressed by Canon Duckworth, Canon Farrar, the Rev. Principal Daniel, Rev. W. Panckridge, and Mr. John Taylor; and one indirect result of this meeting was an arrangement to discuss, at their next annual meeting, "The Duty of Managers and Teachers of Schools in regard to the Temperance movement." The Teachers' Union met at Brighton that year, and about 250 accepted the League's invitation to breakfast, and an interesting meeting followed. In promotion of this work a meeting was also held in Holborn Town Hall, when hearty sympathy was expressed with the teaching of Temperance in elementary schools.

During the same year Mr. Frank Cheshire joined the League as an agent, and gave illustrated lectures in schools; and having obtained the sanction of the

London School Board, he next year gave 94 lectures in Board Schools, and 16 in Church of England Schools—lectures which had a salutary influence upon teachers as well as scholars, many of the former asking for a second visit. A Clergyman present at a lecture wrote:—"I think your Society is doing a good work in bringing the physiological branch of the Temperance subject before the children. Having been taught the elements of physiology, they are quite able to understand the subject when it is so lucidly explained as in the lecture by Mr. Cheshire." In 1881 a third lesson book was issued by the League, Mr. Ingham's "Temperance Reading Book," and it was also noted that in other school books Temperance lessons were being introduced, "more or less pronounced in favour of Abstinence."

The success of the work of the League, in seeking to influence teachers and scholars in favour of Total Abstinence from the use of all intoxicating drinks, was year by year gratifying in the extreme, and was only crippled by paucity of funds for more extended operations. In the Report for 1882 is this lament:—"It would be a source of immense gratification to your Committee if they possessed the means of approaching in this way the pupils of every school in the Kingdom."

In the next year's Report, besides recording the breakfast to the Teachers' Union, and the meeting that followed, mention is made of deputations having conferred with District Teachers' Associations in towns as distant as Brighton and Nottingham, and also of drawing-room meetings of teachers, which were addressed by Mr. Bowly, Dr. Richardson and others. Mr. Cheshire, also, had given 165 lectures to deeply interested audiences of boys and girls, mostly in the London School Board Schools, and in this way the subject had been brought under the notice of about 80,000 children and

1,000 teachers, the latter manifesting a lively interest in the lectures, and many asking for another visit as soon as possible.

On lines such as we have described, and by agents whose qualifications were the highest, the work went on year by year in training institutions for teachers, in colleges for theological students, and in elementary schools; and at the annual conferences which teachers held for the advancement of their professional interests, the League continued tactfully to find an entrance for the purpose of impressing upon them the importance of the Temperance movement. To the Temperance lesson books previously noticed were added one by Mrs. Price for children in the lower standards, entitled "First Steps to Temperance;" and all the lesson books just issued by the League continued to get an increased circulation, and were the means of effecting an incalculable amount of good. In connection with this branch of the League's work a meeting was held in the Westminster Town Hall, on 12th November, 1886, under the presidency of Archdeacon Farrar, when Lady John Manners distributed about 200 prizes to students in training colleges, and scholars in elementary schools, for essays and reports on Temperance. As an indication of how the work was appreciated it may be mentioned that in 1888 Mr. Jonathan Hargrove, of Liverpool, gave £100 to be employed in giving Temperance prizes to pupil teachers in Liverpool.

In connection with the annual meeting of the Teachers' Union, when they met at Birmingham in 1889, and in Cardiff in 1891, the breakfast, followed by a Temperance conference, which for many years had been given by the League, was given by the Mayors of these towns. To the invitation of Alderman Barrow, Mayor of Birmingham, over 300 delegates responded, and after breakfast

were addressed by Dr. Temple, Bishop of London. At Cardiff 600 delegates responded to the invitation of the Marquis of Bute, who was then the mayor, and the Committee of the League felt that "such official recognition of the work of the League should prove a powerful stimulus to further efforts of a similar character."

In 1894 the Teachers' Union held their annual meeting at Oxford, and the League's invitation to breakfast was responded to by over 600 delegates, or about 100 more than the League could find accommodation for at their breakfast tables, even after they had sought for and found a second meeting place. The larger meeting was presided over by Dr. Murray, Editor of the "New English Dictionary," who gave an excellent address describing his experience as a life-long Abstainer. He was followed by Mr. J. R. Diggle, Chairman of the London School Board, who spoke strongly in favour of Total Abstinence. Over the smaller meeting the Sheriff of Oxford, Mr. T. H. Kingerlee, presided, who said he had been a long time an Abstainer. During the same year, by permission of the School Board for London, a meeting of the Board School teachers was convened by the League in the official buildings, Victoria Embankment, to hear "A model lecture to teachers" by Professor Cheshire. It was listened to with great attention and highly appreciated; and at the conclusion of the lecture, Mrs. J. R. Diggle, whose husband presided, presented prizes to 33 pupil teachers who had been successful in a recent examination following the delivery of Professor Cheshire's lectures at the training centres of Battersea, Chelsea, Hackney, Mile End, Southwark, Stockwell, Stepney, and Woolwich.

As an indication of the increasing favour with which Temperance teaching in elementary schools was regarded

by the educational authorities, the Code for 1894 included, in class subjects for Standard VI, "The use and abuse of foods and drinks." For Standard V there was revived a subject which had dropped out of the Codes, viz., "Food and Beverages—their properties and nutritive value and functions." And among optional subjects, for which grants might be made, were "Animal physiology, hygiene, and domestic economy," all these subjects, as the Report says, "more or less directly connected with the Temperance question." It is also noted that the revised instructions to the Inspectors contained the following:—"Thrift and Temperance are very nearly allied; each is helpful to the other, and having regard to the enormous waste caused by Intemperance, there can be little doubt that if the people of these Islands were more Temperate and thrifty, our home trade and the profitable employment of our people therein would be very greatly increased."

In September, 1894, Professor Cheshire, "one of the ablest servants the League ever had," died at the age of sixty, and in the Report of 1895 his death is lamented as "a serious loss;" for his "lectures in Metropolitan schools, carried on for about fifteen years, with his numerous visits to training colleges for teachers and pupil teachers, and the publication of his "Scientific Temperance Handbook" were of immeasurable service in promoting educational Temperance on a sound and scientific basis in elementary schools." The work so long and so successfully carried on by Professor Cheshire was taken up by Mr. Louis Fenn and Mr. W. S. Campbell, and the "Scientific Temperance Handbook" of the deceased Professor was found of incalculable value in connection with the work they did, and as a text book for Temperance speakers in all parts of the country.

In 1897 Mrs. Mary Hunt, of Boston, Mass., whose

name is so honourably identified with the movement in America to secure scientific Temperance teaching in the public schools, visited this country, and the League arranged a meeting of Temperance leaders at Sion College, under the presidency of Dr. Norman Kerr. The opportunity of Mrs. Hunt's visit was thus taken advantage of to show "the position and possibilities of Temperance teaching in both countries." During 1898 Mr. Louis Fenn visited Dublin and gave 24 addresses in schools and colleges, and in the Coffee Palace Hall. During 1899 Mr. Fenn accepted an appointment with the Evangelization Society, and ceased connection with the League in January, 1900; but the work in which he had been engaged for fifteen years still went on.

While the efforts we have detailed were being made to influence the teachers and scholars in elementary schools, the students in theological colleges were not neglected. The Rev. Robert Harley visited such colleges in all parts of the country, and with gratifying results.

But it is time we brought to a close our account of this department of the League's work, and our closing word must be one of thankfulness for victory achieved. The work detailed in this chapter was an important factor in the development of public opinion, which the changed attitude of the Medical profession, detailed in Chapter VII, has proved to be scientifically true; and the joint practical result of these long years of persistently urging the advantages of Total Abstinence as the best rule of life for securing the material, moral and spiritual well-being of the people, is the Memorial the Medical profession recently addressed to the Educational authorities, and which was favourably responded to by them, urging them to make Temperance teaching a Code in all elementary schools. We thus see that what a handful of obscure and unknown men, from love of

their fellows, and at the cost of a self-denial that brought upon them great obloquy, were zealously striving for fifty years ago, is now recognised as a National duty!

Let us hope that the duty will be efficiently performed; by which we mean, that the teaching will be thorough, impressing upon the minds and hearts and consciences of the young, the danger of indulging in alcoholic drinks, and the advantages of the Total Abstinence which their lesson books and their teachers inculcate. The care with which the Abstaining medical men, who have specially interested themselves in this matter, have been overseeing the lessons to be taught, is a bright augury for the future.

CHAPTER XIV.

MISCELLANEOUS EFFORTS OF A DESULTORY CHARACTER.

IN seeking to pick up and note a few of the desultory ways in which the League sought to promote the cause of Total Abstinence, we begin with the visits of Mr. John B. Gough, and the lecturing tours he made in this country. We have noted in Chapter II that John B. Gough was one of the fruits of the Washingtonian movement in America, and when he threw himself into the Temperance crusade he developed an eloquence that made him unique as an orator. In a recent number of the *Quiver* there was published a "talk with Mr. Robert Cameron, M.P.," and, speaking of Temperance advocates, he said :—"Of them all John B. Gough remains in my memory as the king of orators. I was young and impressionable when I first heard him, but even when I was older I found his marvellous power of making you realise the horrors of a drunkard's life was just as impressive. He made you live with the drunkard while he was describing him, and you never forgot the experience. His humour only made his pathos the more overwhelming by force of contrast. Yes, Gough was the greatest of Temperance advocates."

On the invitation of the London Temperance League, Mr. Gough visited this country in 1853, and delivered his first lecture in Exeter Hall on 2nd August. Mr. J. S. Buckingham was in the chair, and the Hall was crowded

to its utmost capacity. He took his auditors by storm through his eloquence, and, being engaged by one Society after another, his visit was prolonged for two years, during which he lectured in all parts of England and Scotland. In July, 1855, he gave four concluding lectures in Exeter Hall, and on the 23rd of the month was presented with plate to the value of one hundred guineas, and soon after sailed for his home at Boston, where he arrived on the 15th of August,

Inheriting the traditions of the Society which had been the first to introduce Mr. Gough to this country, it was quite natural that the League should take an early opportunity of arranging for a second visit. The very first Report anticipates "his re-appearance on our platforms," and that he would have "a reception as glowing" and "a success as glorious as those of his former visit." But the Committee also express a hope: "That more will be done than on previous occasions to follow up the effect of his unrivalled eloquence in the towns and cities where he may lecture. The excitement of public meetings, even when deepest and purest, is not sufficient, without corresponding organisations, to carry forward a movement whose greatest progress must be marked by the change of social customs and individual habit."

In conjunction with the Scottish Temperance League, the Committee arranged for Mr. Gough paying another visit to this country in 1857. He was met at Liverpool by a deputation of the League on 27th July, when addresses of welcome were given to him, and on August 10th he was present at the annual fête held at Sudbrook Park, and gave an address that showed "the fire of his oratory still burned as brightly as ever." Between the date of his arrival and the 11th August, 1860, when he left Liverpool on his return home, he addressed hundreds of meetings in all parts of England, Scotland and

Ireland, and at his meetings thousands of pledges were taken. In the Report submitted to the annual meeting in 1859 we read :—"Wherever he has gone his labours are to be traced in the reclamation of drunkards, and in the restored peace and joy of once desolated homes. Thousands bless him for the good he has done to them and to their families. Thousands more sustain him by their prayers, and hope that his strength may long be spared for the cause he advocates."

The pleasure of Mr. Gough's visit on this occasion was sadly marred by some slanderous reports against his character, and the League passed a sympathetic resolution, expressing unabated confidence in him. But the reports were not silenced, and the two Leagues which had brought him here to lecture felt constrained to require that he should vindicate his character in a court of law. This he at once proceeded to do by taking proceedings against Dr. F. R. Lees. After some legal arguments the proceedings took the form of an action for libel, and on Mr. Gough categorically denying in the witness box all that had been alleged against him, the charges were withdrawn, and a verdict for Mr. Gough, with five guineas costs, was agreed to. In Dr. Burns' history we read :—"The whole of these proceedings were attended with the most unhappy influences. Private friendships were sundered, great Institutions were in a measure affected by the dispute, and the Temperance cause generally suffered grievously in every way. After the legal decision the exasperated feelings gradually diminished, but the evil effects were traceable for years."

On the conclusion of the case which vindicated Mr. Gough's character, a meeting of many of the best friends of the Temperance cause was held under Mr. Cruikshank's hospitable roof, to congratulate Mr. Gough "on the discomfiture of his detractors." Private friends

initiated a subscription to indemnify Mr. Gough against the costs of the action at law, and the League voted £25 towards the fund. The aggregate subscribed exceeded the sum required by £100, and that Mr. Gough declined to receive, and it was divided between the League and the friends in Scotland who had joined with the League in securing Mr. Gough's visit. And the League again expressed "unqualified admiration of Mr. Gough's moderation and forbearance under the painful and well-nigh crushing ordeal through which he had to pass."

On his departure for America he had a hearty send-off. At a farewell meeting in Exeter Hall he was presented with an address, signed by 400 leading Temperance friends, in which they expressed their "high appreciation of your public labours, of the eloquence and power, and still more of the Christian earnestness and charity that has distinguished all your platform addresses."

At the same meeting a summary of Mr. Gough's three years' labours in this country was given. He had delivered in England 399 addresses, averaging four orations a week, and addressed at least 500,000 hearers, of whom about 12,000 have signed the pledge of Total Abstinence. A larger number, there is reason to believe, have also been led by his appeals to become Abstainers.

The Committee felt that Mrs. Gough's name ought to be associated with that of her husband, and at a conversazione at Mr. George Cruikshank's a gold watch and chain were presented to her, bearing the following inscription:—"Presented to Mrs. J. B. Gough, by the Vice-Presidents and Committee of the National Temperance League, as a token of personal regard and appreciation of her unwearied exertions, conjointly with her husband, to promote the Temperance cause. August 7th, 1860."

Mr. Gough paid a third visit to this country in 1878.

He reached Liverpool on 20th July, and was met by deputations from the League and other Temperance organisations, and on the 23rd of the month had a formal reception at the College Gardens, Westminster, kindly lent by the Dean and Chapter of the Abbey. He left our shores on the 11th October, 1879, "after a most successful lecturing campaign extending over fifteen months." But before he left London for Liverpool, Mr. Rae, feeling the importance of harmony amongst those who, in their several ways, were fighting the drink evil, very tactfully arranged a meeting between Mr. Gough and Dr. F. R. Lees, at the house of Dr. Richardson; and a thorough reconciliation was effected between those who should never have been other than the closest friends. On the morning of Mr. Gough's departure from Liverpool he was entertained at the Washington Temperance Hotel, when, under the presidency of Mr. Samuel Bowly, addresses were presented to him by the Scottish and National Temperance Leagues, the latter containing official signatures representing the principal Temperance organisations in the United Kingdom.

The League had always a warm welcome for friends of the Temperance cause who visited this country, whatever land they came from. When the Rev. Theodore L. Cuyler, of America, came here in 1857, the Committee secured his services for an address in Surrey Chapel, and also had a private meeting with him, during which they obtained valuable information respecting the condition of the Temperance cause in America. In October, 1883, the League welcomed at a social gathering Mr. A. M. Powell, the editorial secretary of the National Temperance Society of New York, who gave some interesting information respecting Temperance reform in the United States. In July, 1885, the League gave a reception to

Dr. Cuyler on his again visiting this country ; and in the following month, at the house of Sir Wm. McArthur, a reception was given to the Hon. James Munro, an earnest Abstainer and Temperance worker from the Colony of Victoria.

In this connection it may be appropriate to mention that in May, 1896, there was a gathering in St. Martin's Hall, of Octogenarian Teetotalers, when 44 were present at a social tea, followed by a public meeting, over which Dr. F. R. Lees (himself 81), presided. The chairman's opening address was followed by other speeches, some of them by men who were his seniors in years. The *Daily Telegraph*, in noticing the meeting, characterised it as "a remarkable sight for 'used up' young men—this 'dress parade' of Temperance stalwarts, several of them born before Waterloo was fought, and looking forward to seeing the century out with confidence and complacency."

In 1860 the League took steps to interest women of the upper and middle classes in Temperance reform, and found a suitable and efficient agent in Mrs. W. Fison of Brighton. Mrs. Fison had taken great interest in sanitary reform, and recognising Temperance as an important factor in sanitary reform, she had addressed drawing-room meetings and spoke at conversaciones, which excited great interest amongst those attending them. Numerous applications from ladies of high social position, and from clergymen wishing to have such gatherings in their drawing-rooms for their friends and district visitors, were made to her and she appealed to the League for help. The Committee cordially responded to the appeal. "One idea this lady has sought to realize has been to throw the Temperance and sanitary elements into all existing machinery for evangelizing the masses, and with this view, besides

holding drawing-room meetings, she has met, by request of different clergymen and ministers, their varied staff of workers, comprising district visitors, ragged and Sunday School teachers, City, Town and female missionaries, scripture-readers, colporteurs, etc."

During 1860 one hundred such meetings had been held by Mrs. Fison, and much good had resulted. The next year's Report contained gratifying tidings of Mrs. Fison's labours and success, and gratifying revelations as to many cases in which ladies were found carrying on religious and philanthropic work on the lines detailed by Mrs. Wightman in her celebrated book, "Haste to the Rescue." Mrs. Fison's visit to Dublin resulted in the formation of a ladies' Temperance Association there; a similar result attended her visit to Bath.

During 1862, the year of the Great Exhibition, and of the League's Temperance Congress, good work was done by the Ladies' Association through the agency of Mrs. Fison who, with the help of the League, visited some of the principal towns in the country, and was "the means of bringing the Temperance movement before upwards of 20,000 persons, either in drawing-rooms, parochial school-rooms, or other suitable places." In 1867 the Committee arranged for a series of afternoon meetings for ladies, which were well-attended and addressed by earnest and competent speakers, who pressed the claims of the Temperance movement on their sympathies and efforts.

A notable effort in connection with this department of the League's work was a conference of ladies held in Cannon Street Hotel, on 26th May, 1868, when 300 were present under the chairmanship of Mr. Bowly, and papers were contributed by twelve ladies, some of which were read at the meeting, but all of which were published in a little book under the name of "Women's Work in the

Temperance Reformation." The papers were all of a practical character, showing what was being done, or might be done, if ladies only realised the greatness of the evil they were called upon to grapple with, and the power they possess of influencing their fellow-creatures against the use of drinks that intoxicate.

In May, 1870, another conference was held at which several lady workers read papers giving their experience of the value of Total Abstinence as an auxiliary in their Christian labours, and all the papers were published in the *Temperance Record*. There was also a series of Medical addresses given to ladies in various towns in all parts of the country, and with fruitful results.

With the view of keeping active the ladies' interest in the question, the Committee arranged an influential meeting in Willis's Rooms, under the chairmanship of the Rev. James Fleming, B.D. (now Canon Fleming), when addresses were delivered by Mrs. Wightman, Miss Robinson, Miss Weston, and Mr. Bowly; and then the Committee arranged for a Ladies' National Temperance Convention, which was held in May, 1876. The Convention sat three days, and was notable for Sir Henry Thompson's famous and emphatic letter on the right use of alcohol; and for Dr. Richardson's paper on "The action of alcohol on the process of digestion." The League published a report of the proceedings of the Convention, and in separate form, for wide circulation, the contributions of the two medical authorities.

In the Report of 1896, it is stated that the League had revived an important part of this work by arranging for a series of medical addresses in provincial towns. Dr. Richardson gave one at Chester, on occasion of the Congress held there in 1895, and others were given at Clifton, Leamington, and Birmingham. And in 1901, as one of the fruits of the "Robert Rae Memorial Fund," the

Committee arranged with Dr. T. N. Kelynack to address afternoon meetings of ladies at Torquay, Eastbourne, and Southend, and much interest they excited.

We cannot pass from this notice of what the League did to help and encourage women in Temperance work, without noting that at the request of Mrs. Stewart, of the W.T.A.U., the League undertook to co-operate in the entertainment of the Show people frequenting the World's Fair at the Agricultural Hall; and so, on Sunday, 17th January, 1897, there was the annual tea meeting, when Mr. J. T. Rae presided, and suitable addresses were given by various friends. And year by year this work goes on.

In 1862 the League broke ground in South London, by a series of meetings at the Lambeth Baths, kindly lent by Mr. Samuel Morley for the purpose. The meetings were well attended, and proved successful; and at a tea meeting on the 18th March, 1863, which brought the season to a close, nearly 700 persons were present, and the working men presented Mr. Murphy, who had been the leading man in the conduct of the meetings, with a gold watch. In the Report for 1867 we read of "many who had been reduced to the lowest depths that vice and strong drink could bring them to, have casually strayed into the 'Baths,' and been persuaded to abandon the use of those liquors which had brought upon them so much suffering and distress. . . From the Temperance meeting to the House of God has been with many of them a natural transition." In the Report for 1868 it was stated that during the season then past 360 had signed the pledge; and a novel feature of the meetings had been the presence on the platform of Abstaining students from the Theological colleges of the Metropolitan Tabernacle, Richmond, Hackney and St. John's Wood.

Meetings of a similar kind were held in Burdett Hall, Limehouse, and continued year after year with varying success. And a series of similar meetings, held at the Metropolitan Baths, Hoxton, were the means of encouraging local Temperance workers, and of giving instruction and advice to many who were thus brought to listen to Temperance teaching.

In 1868 the League arranged a meeting in Liverpool of Scripture-readers and town-missionaries, when about 60 attended, some Abstainers and some non-Abstainers. An interesting discussion took place, and while "all were of opinion that the drinking habits of those amongst whom they laboured formed the greatest obstacle to the spread of the Gospel," several Abstaining missionaries "testified to the value of Teetotalism as an auxiliary to their missionary efforts." In the Report for 1873 mention is made of a Conference with 100 agents of the London City Mission. It was not the first meeting the Committee had had with this class of Christian workers, but it was the first time that anything like a cordial response had been given to the Committee's advances. After addresses by members of the League, the meeting was left in the hands of the missionaries, most of whom seemed to be Abstainers, who bore testimony to the value of Total Abstinence in their mission work. Several urged objections to Teetotalism, and were replied to by the Rev. H. S. Paterson, M.D., who vindicated Total Abstinence on both medical and religious grounds. Many of the missionaries were supplied with pledge-books and tracts to help them in carrying on Temperance work in their districts.

In December, 1883, the committee arranged a meeting with School Board visitors, and in February, 1884, a meeting with Metropolitan relieving officers, the one class testifying to the effects on children of Intemperate

parents, "in rendering them unfit to receive the full benefit offered them" in education; and the other "to the almost total absence of Abstainers from the books of relieving officers." As one of the latter said:—"Talk about the 'Bitter Cry'—remove the drink, and the 'Bitter Cry' will soon be hushed."

In the Report for 1885 mention is made of two Conferences with London City missionaries, when again drink was condemned as "the great barrier to the religious progress of the people." It was noted that nearly all the agents of the mission were Total Abstainers, and the Committee sent 30,000 Temperance publications from their depôt for distribution by the missionaries in the homes of the poor.

In April, 1888, the Committee had a Conference with Workhouse masters and relieving officers connected with the Metropolitan Unions "for the purpose of considering the relation of Intemperance to poverty, with special reference to the unemployed." From over a score of persons thus officially brought into daily contact with poverty, confirmatory evidence was received as to the extent to which drink was the cause of poverty, some attributing 75% to drink, others limiting the percentage to 50. The Bishop of London, who presided, said he could speak from his own experience as to the extent to which drink was the cause of poverty.

In April, 1892, when the School Attendance Officers' National Association held its seventh Annual Conference in London, the Committee invited its representative members to a reception and conference at Sion College, where, under the presidency of Dr. Temple, Bishop of London, a two hours' interchange of views took place, and "all agreed that the Intemperance of parents was the chief, although not the only, factor in irregular school attendance." It was then urged, what the League

had long advocated, that "Temperance teaching from the Total Abstinence point of view, should be made compulsory in elementary schools."

During the months of February and March, 1900, the Committee arranged four conferences, the first two of London City Mission agents, the third of relieving officers, and the fourth of school attendance officers. While improved housing and counter-attractions were pleaded for, the drink was admitted to be the greatest difficulty in the work of the respective officials.

In the Report for 1872 mention is made of a successful attempt to get access to prisons for the purpose of giving Temperance addresses to prisoners. A full bench of visiting Magistrates "immediately and willingly gave permission for the periodical admission of any lecturer introduced by the League," and Mr. S. Smithard gave the first lecture. A gentleman who went over the prison with the Governor on the following day found that everyone of the prisoners was prepared to sign the pledge on his release. The Governor said that "men in solitary confinement are peculiarly susceptible to right impressions. Several shed tears at the remembrance of their past conduct, and professed hearty resolves of future improvement." The Committee found great difficulty in getting the consent of the authorities to extend this work, but wherever they were permitted an entrance to speak to prisoners the result was most encouraging, and the authorities were demonstrative in their thanks.

As a means of drawing public attention to the Temperance work that was being carried on by the League, demonstrations, in the shape of out-door fêtes, were frequently organised. One such was held in the first year of the League's existence, the locale being the Surrey Gardens, where 400 met and had a pleasant time in the open air; and in the Concert Hall had the

opportunity of listening to stirring Temperance addresses by members of the League. During the same year they had open-air meetings in Victoria Park, Hackney Downs, London Fields, Clerkenwell, Paddington Green, etc. And open-air meetings were held in these and other Parks as opportunities presented themselves.

In connection with garden fêtes and open-air meetings, must be mentioned the subject of drinking fountains; and the League was early in the field urging local authorities to set up drinking fountains in all places of public resort. In 1861 they communicated with the directors of the Crystal Palace, calling attention to the want of drinking fountains in the grounds, and to the paucity of them within the Palace, and this communication was favourably responded to.

In August, 1862, the League ventured on a Demonstration at the Crystal Palace, and at the time they regarded it as "of great significance, whether viewed as a test of the increasing strength and power of the Temperance body, or as affording a proof of its established position and recognition by the public at large." The Demonstration was a great success. Nearly 20,000 attended; a great meeting was held in the Orchestra, when addresses were given by Mr. Bowly, Rev. Robert Maguire, Rev. Newman Hall, and Rev. Wm. Arnot; and a second meeting was held in the Concert room, presided over by Mr. George Cruikshank.

In 1864 the Crystal Palace was again the scene of a Temperance Fête, and in spite of most unpropitious weather nearly 18,000 were present; in 1866 the number present exceeded 28,000, and a concert was given by 3,500 Band of Hope children; while in 1867, in spite of a storm of rain, over 30,000 attended. But a greater success attended the Fête in 1868, when the number present was over 42,000. On that occasion the Com-

mittee arranged a Conference in the Lecture room, a great meeting in the Concert room, and several open-air meetings in the grounds. On subsequent occasions the Temperance meetings in Concert Hall and grounds were prominent features in the proceedings; and in 1871 the Committee succeeded in persuading the Palace authorities to close all the drinking bars in the Palace and grounds on the day of the League's Fête. One result of this action was that next year's Fête proved a marked success, over 62,000 attending; and in the subsequent year over 53,000 attended. The Temperance Conference, that for many years was an accompaniment of the Fête at the Palace, was in 1874 notable for the presence in the chair of Mr. W. B. Robinson, the Master Shipwright at Portsmouth Dockyard, who had been the means of placing Temperance work in the Navy in the hands of the League.

In 1875 the 'annual Fête was held at the Alexandra Palace, when the rule that had for years obtained at the Crystal Palace, that no bars for the sale of alcoholic drinks should be opened, was carried out. In 1876 the Fête was at the Crystal Palace, and there a new feature was introduced, that of a Temperance banquet, the tickets for which were one guinea. About 250 were present, and it "was proved to demonstration that all the conventionalities of social life may be discharged without the use of the intoxicating cup." In 1877 the experiment was made of a Fête at the Royal Albert Hall, and Royal Horticultural Gardens, "a bold undertaking," the Gardens "being peculiarly the favoured resort of the aristocracy of the West End." But under the circumstances it proved a success, and the Committee were justified in recording that "the attempt installed the Temperance movement in a new and influential position, and thus obtained the attention of many whose

interest would not have been secured at a more popular festival."

Dating back to the pioneers of the Temperance movement, who, in 1829, enunciated the doctrine of Total Abstinence, the year 1879 was the Jubilee, and it was duly celebrated by the League as such at the Crystal Palace Fête. Representatives were present from all Temperance organisations in the Kingdom, and at the "Jubilee Conference," presided over by Mr. Edward Baines, historical papers were read by the Rev. Dawson Burns, Dr. Norman Kerr, Rev. Dr. Valpy French, Captain H. D. Grant, C.B., the Rev. Canon Ellison, and Mr. Michael Young. At this meeting it was arranged that for the next three years there should be only one Fête each year, that of 1880 to be managed by the Band of Hope Union, that of 1881 by the Good Templars, and that of 1882 by the League.

In connection with the Jubilee Fête of 1879, we may here note that the League celebrated the Jubilee of the commencement of Temperance work in London by a meeting in Exeter Hall on the 21st June, 1881—the place of meeting, and the month and the day of the month, being the same as those which marked the first organised effort in London fifty years before. It was a great gathering, fitly presided over by Mr. Bowly, President of the League, while the platform was thoroughly representative.

The Crystal Palace Fête of 1882 was a great success, in spite of most unfavourable weather, and of the fact that the C.E.T.S. and the Catholic League of the Cross, had each a Demonstration shortly before. The number present was 43,000, and as it was the Jubilee of the seven men of Preston signing the pledge of Total Abstinence, there were delegates from all Teetotal organisations, and a large number of Continental visitors—who were

entertained to a cold collation, and who presented Mr. Bowly with an address eulogising his services to the Temperance cause. A most interesting Conference was also held in the Opera Theatre, at which, among other papers, one was contributed by the Rev. Canon Babington, then in his 93rd year, on "A half century of Abstinence."

These Crystal Palace Fêtes continued, although the numbers attending decreased. But the Pledge-signing Crusade, initiated in 1895, was the means of exciting renewed interest, and that year there was a National Temperance Choral Fête at the Palace, at which 1,169 pledges were taken.

It was towards the close of 1894 that the League arranged for a "Pledge-signing" Crusade being a special feature in the work of 1895; and on the last Sunday of 1894 a meeting, in furtherance of this object, was held in the City Temple; and on new year's night a meeting was held in Exeter Hall, with the President of the League in the chair, when 35 persons signed the pledge, and large numbers of personal pledge-books were taken by Abstainers, who were set to work by the meeting.

In November, 1895, a meeting was held at St. Bride's Institute, when Mr. William Wightman read a paper on "How best to revive interest and effort on old Teetotal lines"; and the result was the organisation by the League of a series of "Gatherings of the Old Guard," which were held in all parts of the Metropolitan district. In 1896 the Committee suggested a body of "Twentieth Century Crusaders," who should seek to increase the number of Abstainers, "so that when the 20th Century dawns it may look upon a largely increased army of capable and well-equipped warriors, who are solemnly pledged to fight, with God's help, against 'the only terrible enemy England has to fear.'"

On the occasion of the Advocates' conference, in 1896, there was a gathering of the "Old Guard" at the Crystal Palace, and the movement initiated at St. Bride's Institute during the previous year was seen to have developed, mainly under the inspiration of Mr. C. J. Havart, a member of the League, who kindly undertook its further superintendence. The next year was the late Queen's Diamond Jubilee, and the "Pledge-signing Crusade," and the "Old Guard" movement, were pushed forward with increasing vigour.

With the joint purpose of showing sympathy with other Temperance organisations, and of giving them help in their work, deputations from the League attended anniversary meetings and congresses held, not only in this country but on the Continent. At the International Philanthropic Congress held at Brussels, in 1856, Mr. Thomas Beggs attended as a deputation, and read a paper on "Intemperance and British Temperance Societies." On his return he wrote a long and interesting report as to what he had learned respecting the drink question on the Continent, and the Committee resolved "to act to the utmost of their power in aiding to re-introduce the Temperance subject at the next Congress in a manner suited to its European and world-wide importance." At the next Congress, held at Frankfurt, in 1857, Mr. Thomas Beggs again attended on behalf of the League, and contributed a paper, which was published in the Congress report.

In 1859 the Committee turned its attention to the "Association for the Promotion of Social Science" as an organisation that might do much in the discussion and the dissemination of Temperance principles; and at the meeting of the Association held that year at Bradford, a paper was read on behalf of the League on "The punishment and prevention of crime," which was included in

the official report. In the following year the Association met in London, and the Committee invited the foreign delegates to meet them at breakfast in the London Coffee House, when Mr. Tweedie read a paper, prepared by Mr. John Dunlop, on "The history and present position of the Temperance movement in Great Britain," a French translation of the paper being at the same time circulated amongst the audience. Whether or not the result of this meeting cannot be determined, but, a few months after it was held, a communication was received through Mr. Twining, of Twickenham, from persons in authority at Neufchatel, asking information respecting the Temperance question; and the Committee had much pleasure in sending a reply, in which they assured their correspondents that "the experience of Temperance Societies during the last thirty years has demonstrated the perfect safety of Total Abstinence under all circumstances."

In 1864 the Committee took advantage of the Welsh National Festival being held at Llandudno, and organised a Temperance meeting, which the festival committee permitted to be held in their pavilion. It was well attended and had gratifying results. In the following year, at Aberystwith, the Committee, again through the kindness of the festival committee, secured the use of the pavilion for a Temperance meeting, which was attended by upwards of 4,000 persons, including more than 100 ministers of the Gospel, a great many magistrates, and other persons of influence.

At the Social Science Congress held at Bristol in 1869, a deputation of the League attended, and Mr. Thomas Beggs read a paper on "Intemperance, and the remedies which lie within the scope of voluntary effort," which raised an interesting discussion in the "Economy and Trade" section, and was published in full in the transactions.

In 1877, when the first Congress of the Sanitary Institute of Great Britain met at Leamington, the Committee arranged a breakfast-conference, to which came about 120 members and associates; and addresses were given by Mr. Bowly and Mr. Michael Young, who showed that "the drinking habits of the people formed an insuperable obstacle to permanent sanitary improvement." There was an interesting discussion, and one result was the conversion of Dean Leigh, our present President, then Vicar of Leamington, to the principles of Total Abstinence. In the following year, when the Congress met at Stafford, and the League again invited the members to a breakfast-conference, there was a larger attendance and increased interest—several of the "sectional meetings" discussing the bearing of Temperance on the work of sanitation. The continued and increasing interest of sanitary experts in the Temperance movement was shown in 1880, when the Congress met at Exeter, and was declared to be "the most influential Temperance meeting ever held there." In 1881 the Congress met at York, and Temperance occupied a prominent place in the discussions.

In connection with the Universal Exhibition held in Paris, in 1878, an International Temperance Commission was formed, at which the League was represented by the Rev. M. de Colleville, D.D., and Mr. Thomas Cook. A "message" to the French members of the Commission, explaining the aims and modes of operation of the League, was rendered into French by Dr. Colleville, and extensively circulated there and in other parts of the Continent. Dr. Colleville and Dr. James Edmunds were appointed members of the Commission, which was to report the result of its investigations to the Congress, which was to meet at Brussels in 1880. The Brussels Congress proved a great success, and the League was

represented at it by Dr. Colleville, and Mr. John Taylor, who "lost no opportunity of introducing the question of Abstinence," while the foreign delegates were concerning themselves about the best means of securing pure alcohol.

The League representatives had the honour of an interview with the King of the Belgians, to whom Mr. Taylor gave a number of publications bearing on the Temperance question, and elicited from His Majesty an expression of his desire to further Temperance reform. On behalf of the League Mr. Taylor gave a *dejeuner* to the principal members of the Congress, and there being no alcoholic beverages on the table, the Belgian public had an object-lesson as to how Abstinence is compatible with sociability; and a sub-committee was appointed "to investigate theoretically and practically nephalism, or Total Abstinence from all alcoholic beverages," and report to the next Congress to be held in London in 1882. As an illustration of the fruitfulness of these labours it may be noted that the League received an application for assistance in holding Temperance meetings in Brussels similar to those which were being held in England.

The anticipation of an International Congress to be held in London in 1882 was not realised, owing to the conditions the Paris Committee wished to impose on the League. But in connection with the Crystal Palace Fête there were a number of Continental friends in London, and the Committee convened a Conference in Exeter Hall, and, under the presidency of Dr. Colleville, these friends discussed the condition and progress of the Temperance movement on the Continent. Reports of the proceedings were published in the continental papers, and in Belgium a report *in extenso* was given.

In 1885 the International Temperance Congress was

held at Antwerp, and our Report notes:—"At this Congress the boasted Temperance of the continent received its death blow, for it transpired that in the race of drunkenness Great Britain by no means occupies the leading place—this unenviable post being taken by Belgium. The advocates of Total Abstinence were able to state their case plainly, and not without producing a marked impression upon the Continental delegates, some of whom frankly acknowledged that the only way to deal effectually with the evil of Intemperance was by the disuse of the liquors by which it was produced." At the Congress of 1887 Mr. T. Marchant Williams was present as representative of the League, and read a paper on "The scientific and educational aspects of Temperance," which found a place in the Congress volume.

Having noticed the inadequate, if not entirely false, notions entertained by continental Temperance reformers as to the nature of alcohol, and as to the necessity of Total Abstinence if the drink evil were to be effectually dealt with, the Committee invited Dr. Colleville to represent the League at the Congress held at Paris, in 1889, of "The International Society for the investigation of questions concerning the relief of the poor and the afflicted." The League's message to the Conference was a collection of facts and testimonies as to the extent to which poverty was due to drink, and these Dr. Colleville presented to the Congress in French, and they were published among the Congress papers.

At the International Temperance Congress held at Christiania, in 1890, Mr. Marchant Williams, representing the League, read a paper on "Education in relation to alcoholism." And during the same year the League joined with others in assisting continental friends to start the German Temperance Journal called *Internationale Monatsschrift*. During the same year the

League had a meeting in Westminster Town Hall in celebration of the Father Matthew Centenary; and Dr. Richardson kindly journeyed to Dublin as the League's representative at the Centenary celebration there, and had "a most gratifying reception from the medical profession and all classes of Temperance reformers."

At the Hague Congress, in 1893, the League was represented by its present President; and during the same year the World's Temperance Congress, organised by the National Temperance Society of the United States, was held at Chicago, and at that Congress the League was represented by Mr. John Y. Henderson, the present chairman of the Executive, the Rev. John McNeill, and Mr. J. Louis Fenn. Amongst other contributions to the Congress volume was a paper by Mr. Robert Rae, Secretary of the League. And at the International Temperance Congresses, held every two years in continental towns, the League continued to be represented by members who argued and re-argued in favour of Total Abstinence from all drinks containing alcohol, and thus sought to dispel the delusion, so prevalent on the Continent, that fermented drinks are not of the same nature as distilled liquors.

CHAPTER XV.

THE LEAGUE'S USE OF THE PRINTING PRESS.

THE League may be said to have been born in an environment of Temperance literature. Its first home, and its home for many years, was in the premises occupied by Mr. Wm. Tweedie, the Temperance publisher and bookseller, at 337, Strand, a site lost in the Metropolitan improvements which have given us Aldwych and Kingsway. In Chapters I. and IV. we have given notices of Mr. Tweedie, which show how interested he was in Temperance work, and how zealous in the circulation of Temperance literature ; and as he was for several years the acting honorary secretary of the League, it will be readily understood that the League was trained from childhood to understand and appreciate the value of the printed page as a means of spreading the knowledge of the drink evil, and of the simple remedy that Total Abstinence presents for its cure.

In the January of 1856 appeared the first issue of *Tweedie's Temperance Almanac*, and under this title the Annual was published until 1863, when it took the name of *Tweedie's Year Book of Facts and History, with Almanac* ; and this continued to be the title, correctly indicating its contents, until 1874, the nineteenth year of its issue, when the Almanac was omitted from both book and title. The year 1874 was the year of Mr. Tweedie's death.

On the 5th of April, while the negotiations for the amalgamation of the two societies which formed the League were in progress, Mr. Tweedie commenced the *Weekly Record of the Temperance Movement*, and this serial took the place of the "*Temperance Chronicle*, which, as stated in Chapter III., was discontinued at the end of the year. In this *Weekly Record*, published by Mr. Tweedie, a certain space was appropriated for chronicling the doings of the League. But the Committee soon felt that the League should have an organ of its own, and early in 1863 they printed, for private circulation, a specimen number of a monthly periodical, which they proposed to issue as *The National Temperance Magazine*. But on fully considering the question they recognised that their proposed journal might be prejudicial to the success of the *Church of England Magazine*, not then fully established, and they abandoned the project.

Shortly after this it was suggested that they should take steps to acquire Mr. Tweedie's *Weekly Record*, and on Mr. Tweedie hearing of this proposal he kindly offered the copyright to the League, "absolutely and unconditionally, without pecuniary compensation." The Committee gladly and thankfully accepted this generous offer, and with the beginning of 1864 the *Weekly Record* appeared as the organ of the League, and almost immediately the price was reduced from twopence to one penny.

Mr. Tweedie's book shop was virtually, and naturally, the publication depôt of the League; but supplies of Temperance literature were also obtainable from Mr. T. B. Smithies, the publisher of the *Band of Hope Review* and *British Workman*, the founder of the great firm of Partridge & Co., whose labours in the promotion of a literature of Temperance and righteousness were testified, as we have already stated, by an address presented to

him by the Committee of the League on the 15th January, 1858.

The great difficulty with respect to educational literature, such as the Temperance press sends forth, is not that of providing suitable material for the instruction of the ignorant and the enlightenment of the prejudiced, but that of inducing them to read what is designed for their good. And so, even with the reduced price of the *Weekly Record*, the Committee had, year after year, to lament the limited circulation it was having; and appeals were made to the members to do something to increase the circulation, and so make it a greater power in the land. The Committee, also, made a point of gratuitously circulating it where it was thought it might be useful.

But nothing could shake the faith of the League in the power of literature to influence the understanding and awaken the conscience, and so, when Mrs. Wightman's "Haste to the Rescue" was published, no time was lost in making the distribution detailed in Chapter V., with the glorious results there chronicled. In the Report for 1863 we read of Messrs. T. B. Smithies, Joseph Livesey, R. D. Alexander and Wm. Tweedie, having placed quantities of tracts at the disposal of the Committee for distribution; and these, with what the Committee purchased, were distributed by a staff of one hundred friends, connected with local societies, to the crowds assembled on occasion of the Royal procession that inaugurated Queen Alexandra's entry into London as the fiancée of the then Prince of Wales, now our Sovereign Lord, King Edward.

In the Report for 1866 it is noted that a copy of Mr. Joseph Livesey's pamphlet on the malt tax had been sent by post to every member of Parliament; and that the Autobiography of Mr. Vine Hall, edited by his son,

the Rev. Newman Hall, L.L.B., had been sent to thirty college libraries in different parts of the country, where they were eagerly read by the students. The circulation of Temperance literature brought a demand for more from clergymen, missionaries and others, both at home and abroad; and with this demand the Committee were only too glad to comply as far as the limited means at their disposal would allow. In the Report for 1868 there is noted a satisfactory increase in the circulation of the *Weekly Record*, and it is also noted that the Committee had issued a large edition of the Rev. Robert Maguire's sermon in Westminster Abbey (the first of the series that are still being preached annually in the Abbey), and of Dr. Wilk's essay on "Alcoholic stimulants in disease," and that they were having a large circulation. They had also purchased a large number of pamphlets and tracts for distribution.

To his other labours Mr. Samuel Bowly added that of writing what proved valuable letters in the *Weekly Record*. They were specially valuable because they attracted the attention of influential newspaper editors in the provinces, who reproduced them in their columns, and in this way the Temperance cause, and its claims on the sympathy and support of every well-wisher of his country's prosperity and happiness, were brought under the notice of many who had not previously had their attention drawn to the subject. The Report for 1869, which records these gratifying facts, tells us, also, that in view of the General Election the Committee issued an address to the public, in which candidates for parliamentary honours were requested to allow none of their committees to meet in public houses, and electors were urged to resist all offers of intoxicating liquors by election agents or committees. *The Times* devoted a leader to denouncing this address, and in its criticisms displayed

such ignorance of "the Temperance Movement in general, and the operations of the League in particular," that the President and Secretary wrote letters in reply, which the editor was candid enough to publish; and thus a wide circle of readers were afforded an opportunity of perusing a true statement of the character and aims of the League.

In October, 1869, the League issued the first number of the *Medical Temperance Journal*, of which some details are given in Chapter VII; and in the Report for 1870 the *Weekly Record* assumed the name of the *Temperance Record*, which it bore as a weekly journal until the close of 1902; and in January, 1903, when it became a monthly magazine, the title followed it, and still adheres to it.

In the *Record* were then appearing a series of articles on "Temperance economics," and one, the fourteenth of the series, on "The Liquor Trade in relation to National prosperity," was reprinted at the request of Mr. Lawrence Heyworth, J.P., one of the Vice-Presidents, "who offered £20 to promote its circulation, and also £5 for two prizes to be offered by your Committee for the best essays on the subject of the paper to be written by persons engaged in manual labour." About the same time a paper by Dr. James Edmunds, which appeared in the *Medical Temperance Journal*, on "Alcoholic drinks as an article of diet for nursing mothers," was reprinted and extensively circulated, and with good results.

In Chapter VII are detailed the steps taken for getting a new Medical Declaration, and here we need only note that it was an article in the "Medical Temperance Journal" that originated the movement which had such important results. The Medical Declaration, with the names of all its signatories, was afterwards published and extensively circulated; as was also an important article by Dr. McMurtry, of Belfast, which had appeared

in the *Journal*. In the Report for 1873 it is noted that a pamphlet, containing the speeches delivered at the medical meetings in Exeter Hall, had been published by Mr. Tweedie, and the Committee had sent 10,000 copies by post to Clergymen and Ministers of different religious denominations. The result was very gratifying, for "several Clergymen of advanced years have stated that the perusal of 'medical opinions' has removed their last difficulty in regard to the adoption of the practice of 'Total Abstinence, and some who had long sheltered themselves under Medical authority, have been led to see that true medical science is opposed to what is commonly regarded as the moderate and proper use of alcoholic liquors."

Year by year the Reports note the distribution of pamphlets and tracts, limited only by the resources placed at the disposal of the Committee; and also the increasing circulation, indicating a growing appreciation, of the League's journals. Feeling the inadequacy of the space the *Record* afforded for reports of meetings, and articles bearing on the Temperance question, necessary to meet the increased interest that was being taken in the subject, in 1876 the Committee enlarged the *Record* by one third, and made an earnest appeal for an increased circulation. The members of the League were urged to use it as a means of enlightening those who had not hitherto been identified with the Temperance movement. The result justified the enlargement, for the *Record* became "warmly appreciated by a largely increased circle of readers." As detailed in Chapter VII, the British Medical Temperance Association was formed in 1876, and the League's *Medical Temperance Journal* was utilised for reporting its proceedings.

In Chapter XIII reference is made to the lesson books which, in succession, were issued by the League, and did

such good service as manuals for teachers, and as helps for speakers at Band of Hope meetings, and the facts there detailed need not be here recapitulated. The *Temperance Record* and the *Medical Temperance Journal* continued to increase in circulation and in usefulness; and, coming to the Report for the year 1880 we have details of the negotiations which led to the League's securing a Temperance publication depôt of its own.

The Committee had often been urged to have a publication Depôt of their own, and with the view of achieving this object, and only after mature deliberation, they set about raising the necessary capital for establishing a publishing and bookselling department, which should be conducted as an integral part of the League's operations. With the funds subscribed they purchased, at a fair but moderate price, the stock-in-trade of the business which had latterly been carried on under the title of "W. Tweedie & Co., Ltd.," and this formed an important nucleus of the new and enlarged operations they entered upon with "an encouraging prospect of success."

In commending the new venture to the patronage and support of their friends, the Committee said:—"Your Committee entered upon this new and important field of labour fully conscious of the additional care and thought it would entail upon them; but also believing that they were undertaking a good work which, if properly carried out, as they trust it will be, must be of immense advantage to the cause of Temperance; and as the duty has been undertaken solely upon public grounds, and as no private individual will derive the slightest pecuniary advantage from whatever success may attend the work, the whole profits being devoted to the promotion of the cause, your Committee feel they may unhesitatingly appeal to their numerous friends to lend them all the aid

in their power, by sending their orders for Temperance books and tracts of whatever kind, or by whomsoever published, to the National Temperance Publication Depôt, which has now been established."

In the Report for 1881 it is recorded that the Depôt was bidding fair to prove a financial success, the sales from the opening on 1st October, 1879, to the end of 1880, having amounted to £9,412. In the same Report was announced the commencement of a monthly magazine, called the *Temperance Mirror*, a magazine adapted for localization, and which in this direction achieved considerable success; and also the publication of the "Standard Book of Song," and the first issue of the "National Temperance League's Annual." In the following year's Report we read of the continued success of the Depôt, and of the League serials, and the publication of a new serial called the "National Temperance Reader."

In the Report for 1884 mention is made of the continued success of the Depôt and the serials, and that several new publications had been issued; and also that the "Committee were fortunate enough to acquire by purchase, on favourable terms, the principal Temperance tracts that were published by their late-friend and fellow-worker, Mr. T. B. Smithies." In the following year's Report mention is made of "the new books and pamphlets issued from time to time being warmly appreciated and extensively utilised by those who believe in the importance of disseminating sound information upon the Temperance question amongst all classes of the people."

The existence of the publication depôt, as part of the organization of the League, led to many urgent requests for supplies of Temperance literature for free distribution; but the limited funds at the disposal of the Committee

forbade their satisfying to the full the claims thus made upon them. The fact is that the very prosperity of the League as an educational force in the battle with the drink evil, led to a decrease in its annual income ; for as soon as local societies were formed to carry on the work which the educational efforts of the League had shown to be important in the best interests of the people, the members of these societies naturally concentrated their efforts on the organization with which they were locally, or as one of a class, connected, and thoughtlessly forgot, or very sparingly supported, the parent from whom they had received their being. They failed to recognise, or remember, that the wide outlook the League took of the Temperance question, which led the Committee to appeal successively to the Christian Churches, to the Medical profession, to soldiers and sailors, to students and city youths, and which resulted in one class after another organising Temperance work on its own account, did not render superfluous the work of the League. To get the length of saying that "something must be done" to remedy the drink evil, does not guarantee that the something attempted will be effectual.

Sectional organizations are necessarily hampered by rules imposed by authority, which feels bound to see that the Temperance department of their work does not infringe upon other parts, by causing divisions, or otherwise working harm. In the Church of England Temperance work has to be carried on upon what is called "Church lines," a phrase involving features which limit the application of its machinery, and leave outside many classes that cannot be reached, or, if reached, cannot be touched by its teaching. The British Medical Temperance Association does excellent and important work in seeking to induce the whole medical profession to adopt the practice of Total Abstinence. But prac-

tioners have patients to reckon with, and outside influences must be brought to bear upon them before the profession as a whole can afford to break away, and openly denounce as an enemy the alcoholic drinks they were so long accustomed to recommend as a friend, alike in health and disease. Temperance work in the army and navy is still suffering from official hindrances, which only persistent outside teaching, to the extent even of "nagging," will remove.

These illustrations will serve to show that there is still need for the National Temperance League, with its broad unsectarian and non-political basis, to carry on its educative work. But the successive children to which it has given birth have not been mindful of this; and the point to which we have come in our notice of the use the League made of literature, is the point at which the diminished support accorded to the League made the Committee experience the poignancy of seeing work to be done by which good could be effected, but means lacking for its accomplishment. In their extremity the League asked for loans of £50 and upwards, at 4% interest, for five or seven years; and some were forthcoming, but not to the extent needful to enable "the League to scatter with a freer hand those seeds of knowledge which are indispensable to the realization of an abundant harvest."

During 1885 there came into the hands of the League a bequest of £225 (less legacy duty), by Mr. Joseph Sanders, of Bath, formerly a wine and spirit merchant in London. The money was to be divided and given as prizes for the three best essays "in advocacy of the principles of Total Abstinence;" and the Committee appointed Sir Nathaniel Barnaby, the Hon. and Rev. Canon Leigh, and Dr. B. W. Richardson as adjudicators. The date fixed for the manuscripts to be sent in was the

1st January, 1888, and twenty-seven had then been received and handed to the adjudicators, who awarded the first prize to Mr. Wm. J. Lacey, of Chesham; the second to the Rev. E. R. Barrett, B.A., of Liverpool; and the third to the Rev. James Smith, M.A., of Tarland, Aberdeenshire.

In 1888 the location of the League was changed from 337, Strand, to 33, Paternoster Row; and in the Report for 1889 we read:—The associations with 337, Strand, were many and must be enduring. It was there that Temperance Literature for the first time, upon anything like a large and organized scale, took its rise. The present stock, believed to be the largest and best assortment of publications of a Temperance kind extant, had its basis in the labours of the late lamented William Tweedie. It was to 337, Strand, that the early Temperance reformer and the drunkard alike repaired; the former to seek literature with which to carry on his crusade, and the latter to escape from the thralldom of drink, which, by the advice and assistance he received, he was often able to accomplish. The Strand premises will always occupy a place in Temperance history."

In the Report for 1890 mention is made of the publication at the Dépôt of Dr. Burns' Temperance History; and that to Mr. Lacey's prize essay on "The Case for Total Abstinence," had been added Mr. Barrett's on "The Truth about Intoxicating Drinks." And in the following year mention is made of the publication of Mr. F. R. Cheshire's "Scientific Temperance Hand-book." But year after year lament is made of the limited patronage bestowed upon the serials of the League, in spite of the increasing efficiency with which the Temperance cause was advocated in their pages. In 1892 there was reported an increased sale of literature, the result of efforts to get Temperance

publications on to the tables at bazaars held for the promotion of religious and benevolent objects.

Coming to 1893, the Report for that year foreshadows a change that for some time had been regarded as inevitable—the transference of the publication *Depôt* to other hands. The impossibility of carrying on the *Depôt* on business lines, making every transaction a source of profit, proved a tax on the funds of the League, which only the generosity of Mr. W. I. Palmer, Chairman of the Executive,—who sometimes was a customer to the extent of £800 in one year—prevented bringing it to a collapse. His sudden death deprived the Committee of his financial support; and they made appeals for increased financial aid that would enable the *Depôt* to be carried on, seeing what an important part literature played in the Temperance propaganda. But the response was very limited, and soon rendered the hope of accomplishing what was aimed at quite vain; and so, in 1896, after carrying on the *Depôt* for over eighteen years, the Committee felt grateful to the Ideal Publishing Union, represented by Mr. Arnold Hills, making an offer for the stock and copyright and lease of the premises, which they accepted, and the bargain was formally completed at the close of 1897. The agreement of sale provided that the *Temperance Record*, the *National Temperance Mirror* and the League's Annual, “although published by the Ideal Publishing Union, should still remain under the exclusive control of your Committee.”

The serials of the League continued to be edited with care and ability, the *Record* being noted for “high tone and sound teaching,” as numerous letters from old and new readers abundantly testified. During 1899 the Reports of the Royal Commission on the Licensing Laws were summarised in a series of articles which appeared week by week in the *Record*, and in the Annual

for 1900 these articles were reprinted and occupied seventy pages. The Report for that year says that "the articles describing in detail the points of the Reports of the Royal Commission on the Licensing Laws have been very much valued, as were also the critical commentaries upon the attitude taken by the the Trade organs in regard to Teetotalism and Temperance reform both in and outside the House of Commons."

Notwithstanding the warm terms of commendation in which the *Record*, because of its able and consistent advocacy of the principles of the League, was spoken of by its readers, the support it received never brought it to the paying point, and with the close of 1902 the weekly issue came to an end, and with the opening of 1903 appeared the *Temperance Record* as a monthly "review of work and progress, literature and science." And at the same time the League discontinued the *Mirror*, the title of which they lent to Mr. H. J. Osborn.

In Chapter VII is detailed the share the League took in getting Medical evidence accepted by the Inter-Departmental Committee on Physical Deterioration, and that a digest of so much of the Report and evidence as related to alcoholic drinks was embodied in a specially enlarged issue of the *Record* in January, 1905. We simply note the fact here, as the publication of the digest of the Report belongs to the literature of the League. But it may be appropriate to here give an extract from an article on the Deterioration Report which appeared in the *Record*, as it will show the manner in which the organ of the League vindicated its principles, and justified the lines on which its operations are carried on. The extract is also appropriate as being a retrospect quite suitable for the Jubilee year, although published in January, 1905 :—

"As a League we belong to the army of moral suasion-

ists; and it is with pardonable pride we look back on the progress of the movement with which we have been identified for half a century. When the seven men of Preston—plain unlettered men—resolved to give up the use of all drinks containing alcohol, they took a leap in the dark. Not only a leap in the dark, but a leap against which they were warned by all that was then wisest in the domains of science and religion. The doctors of medicine warned them that they were courting disease and death; the divines warned them that they were despising 'good creatures of God,' and so courting the displeasure of the Most High. The arguments by which these warnings were supported they were not in a position to refute. They only knew that drink was an unbearable evil; they could not imagine that in seeking to get rid of so terrible an evil they could possibly be courting the oncome of greater evils. Their faith and courage were justified by the result.

"What is the state of things to-day? All that is best in the medical world is on the side of the abstainers. No name of note claims that alcoholic liquors are needful or beneficial to man or woman; all that can be wrung from the best medical authorities is an admission that in certain moderate quantities they may be partaken of without visible harm. But year by year, and within the last few years more rapidly than previously, the quantity regarded as harmless has been lessening, and the latest amount fixed upon as potable without visible harm, is so infinitesimal a dose that no one who has any liking for such liquors would think it worth while to pour out. But 'no visible harm' does not mean 'no actual harm.' The drinker may be insensible of harm; no harm may be discernible by onlookers; but medical science can diagnose a disturbance of function that has not improved the normal

health. Abundant testimony to this fact is to be found in the evidence given by Dr. Jones and Mr. Eccles ; and in his recent address to the medical profession at Oxford, Dr. Kelynack spoke of the physiologist, and the psychologist being able to demonstrate the evil effects of 'strictly moderate' quantities of alcohol in impairing 'the working power of the human machine,' and in 'slackening and deranging mental action.'

"It is much to be regretted that the clerical profession has not kept pace with the medical profession in this matter, for to-day there are vast numbers still clinging to the old interpretations of Scripture, which represent our blessed Lord and Saviour as the maker and drinker of such liquors as now sustain in our midst an army of perhaps a million drunkards, with all the sin and misery that that simple fact implies—a million men and women who, from death-beds seldom brightened by repentance, sink into dishonoured graves at the rate of perhaps one hundred thousand a year ! The thought is an appalling one !

"The avidity with which the dealers in alcoholic liquors seize upon, and spread abroad, every utterance of a minister of the Gospel in commendation of their trade, and of the drinks in which they deal, coupled with the daily proofs that Mission workers produce of the innate antagonism between the life the Christian should lead, and the life that, under the guidance of the publican, his customers lead, ought to constrain Christians of every degree, who countenance the use of alcoholic drinks, to examine themselves whether in this matter they are favouring the cause of the Saviour or the cause of the adversary of mankind? . . .

"Although the moral and religious aspects of the drink evil were not within the scope of the Committee's enquiry, and no witnesses were called to speak on these

points, yet so much was disclosed that has a direct bearing on the moral and religious welfare of the community that we must be excused for dealing at such length with these higher aspects of the question. And so we ask: Will the Church, its individual members, clerical and lay, rise to the opportunity which the Report gives them of fighting the Temperance battle with the only weapons that can give hope of victory—the personal practice and teaching of the duty of Total Abstinence?

“In an article adapted from the *New Voice* of America, and published in the official organ of the Church of England Temperance Society, we read: ‘Is the Church of Christ doing all it ought for the suppression of Intemperance? In reply it must be admitted that if the Church is not doing all it can, it is not doing all it ought. An investigation will show that so far from having reached the boundaries of possibility in the battle against Intemperance, the Church has scarcely yet aroused herself for the mighty conflict.’ And then we are presented with this contrast, limned for us by an American Divine: ‘The World of to day wonders at the Church—its high claims and its small achievement; the World patronises the Church, pities the Church. The Church fears the world—its criticism, the loss of its support; the Church admires the world, envies the world—its efficiency, achievement, splendour.’

“If this is a true picture of the Church of Christ in England, there is not much to be said for its vitality. Assuming the correctness of the picture the same writer asks: ‘What can the dashing, venturesome, courageous man of the world feel but contempt or pity for a Church that cowers before so foul an antagonist in its own realm of righteousness?’ Only culpable cowardice can explain, and that does not excuse, the sin of fearing man

rather than God. And yet it is in the sin of cowardice we find the root of much of the Intemperance that appalls us.

"The Band of Hope boys and girls, who have learned in their tender years the nature and injurious effects of alcohol, and have pledged themselves never to touch or taste such poisonous drinks, as they grow up shrink in cowardly timidity before the taunts that they are milk-sops or weaklings, and take the forbidden glass to manifest their manliness, oblivious of the fact that in doing so they are constituting themselves the slaves of the most degrading tyranny that ever afflicted humanity.

"Even men, who in other matters show themselves manly, yield in this matter to the tyranny of fashion. Look at what Richard Cobden wrote to Joseph Livesey: 'It would be no sacrifice to me to join your ranks by taking the pledge. On the contrary, it would be a satisfaction to me to know that from this moment I should not taste fermented drink again. Shall I confess it? My only restraining feeling would be that it would compel a singularity of habits in social life!' In this respect Richard Cobden was merely a type of many. We find men of all ranks, men eminent for their efforts in the amelioration of social ills, who know drink to be a serious obstacle in the way of what they are striving after; and who yet, with a cowardice that is inexplicable, yield to the tyranny of fashion, take themselves and encourage in others the use of the drinks that are ruining the country. We have even military men, men with whose names it would be criminally libellous to associate the name of coward, who on the field of battle boldly give their troops the example of abstinence in order that that they may be encouraged to the heroic efficiency which only abstinence secures; and who yet, in the days of peace, weakly yield to the demands of fashion, and

drink of the liquors that on the battle field would have spelt disaster.

"What is required is an educated public opinion, wedded to a moral courage that will enable everyone who has learned the truth about alcohol—that again in this Report has been so forcibly presented to the public—to act upon his knowledge by conforming his practice to what he knows to be right, and encouraging others to do the same. In the matter of educating public opinion Dr. Kelynack points to one direction in which our medical authorities can materially assist the object in view. He says: 'The custom of placing alcohol among the so-called stimulants, instead of grouping it with what we now know as the narcotics, has always tended to perpetuate misleading views, both among the profession and the public, and particularly regarding its therapeutic value.' The popular faith in a stimulant would receive a check if that so-called stimulant were now truthfully labelled narcotic. Science must educate public opinion; religion must arouse the public conscience; and the battle must in this way be carried on to victory."

The *Medical Temperance Journal*, promptly commenced as soon as such an organ was suggested by the Medical men attending the League's breakfast, in 1869, proved an educational weapon of no small importance. It kept a watchful eye on the progress of the Temperance cause in Medical circles, commending every indication of an advance towards the light, and condemning and exposing every enunciation that manifested ignorance of the nature of alcohol, or indifference to its evil doings. In October, 1871, there appeared in its pages an article by Dr. McMurtry, of Belfast, who mentioned in succession the fortresses by which our drinking customs are supported, and as chief among them the sanction which Medical men gave to the use of alcoholic liquors. He wrote:

“The Medical profession has not, as it was its duty to do, taught the people that alcohol, whether actually hurtful or not, is at any rate a perfectly useless article of food or drink. . . With shame let it be said that this powerful and all important stronghold, behind which the whole army of liquordom shelters itself, has been built, armed and manned by the noble profession of Medicine.”

The teaching of the League's *Medical Journal* was resented by the *Practitioner*, which had pro-drinking leanings. The *Lancet* took up the subject with an open mind; and in December, 1870, wrote:—“The use of alcohol in health and disease is one of the most important questions that can engage the attention of our profession.” This was a great step in advance; the subject came to be studied by the profession; and the League's *Journal* greatly helped the movement that resulted in the formation, in 1876, of the British Medical Temperance Association.

Although the *Medical Temperance Journal* was specially designed to influence the medical profession, its teaching on the Sacramental Wine question attracted the attention of the *Church Quarterly Review*, which, in April, 1880, had an article declaring alcohol to be “a food, or a medicine, or a poison, according to the dosage or plan on which it was administered,” and strongly supporting Dr. Todd's theory of its value as a curative agent. The *Journal* controverted this teaching most vigorously. The *Church Quarterly* in 1883 enunciated the theory, which is not yet extinct in the Church, that “no one who believes in the reality of sacramental grace can doubt for a moment that in the faithful use of the cup of salvation our Lord will shield His own redeemed from any possible harm.” Alas! for the blindness which can believe that the Grace of God will prevent a physical poison doing

its injurious work upon the physical frame into which it is deliberately introduced.

The Ideal Publishing Union carried on the Publication Depôt until 1902, and since then the League's serials and other publications have been issued from the Depôt in London House Yard, where Mr. R. J. James, an old and tried servant of the League and the Publishing Union, carries on his business as publisher and bookseller. Apart from its serials the publications issued by the League, since 1902, have been leaflets and tracts, which have had a wide circulation, and being of an educative character have done much good. The tracts are named "Tracts for the Times," and are such appeals as must influence those into whose hands they come, proving as they do how alcoholic drinks, and the customs that perpetuate their use, are injurious to everything that conduces to material prosperity, social happiness, and moral well-being. There is also being published an "Eminent Men" series, which spreads far and wide the utterances on the drink question of such authorities as Sir Frederick Treves, Admiral Lord Charles Beresford, and representatives of all schools of thought in action.

CHAPTER XVI.

THE TEMPERANCE ATMOSPHERE OF 1906.

WHEN we speak of atmosphere, we mean the air we breathe, whether the pure air of Heaven that God intended us to breathe, and the breathing of which conduces to healthy and vigorous life, or the vitiated air that, through carelessness or wicked intent, on our own part or that of others, we are induced or constrained to breathe, until we come to regard it as affording the healthiest respiration we can enjoy. And so in speaking of the Temperance atmosphere, we would impress upon our readers the fact that there is a pure Temperance atmosphere that conduces to bodily health, to material prosperity, and to moral and spiritual development; and there is also a Temperance atmosphere that is more or less vitiated, the respiration of which does not do all that the pure Temperance atmosphere does, as regards either the material or moral well-being of those who are content to breathe it. The pure Temperance atmosphere is only to be found in the entire absence of alcohol from our dietary; the vitiation of this pure Temperance atmosphere begins with the introduction of alcohol as an article of consumption.

The promoters and members of the League were among those who had learned to appreciate, and were enjoying for themselves, the advantages of this pure Temperance atmosphere; but they had little beyond

there personal experience to support them in vindicating the rule of life they had adopted—they were banned by the religious world, they were condemned by the medical world, and by “Society” they were looked upon as fools or fanatics. And so in this closing chapter, dealing with the Temperance atmosphere of 1906, our task is that of showing how far half-a-century of arduous labour has brought us towards the pure Temperance atmosphere at which we have been aiming. The earlier chapters of this volume show the extent to which ignorance, prejudice, and self-interest had succeeded in enslaving the people of this country to the daily use of alcoholic liquors; we now wish to show how far, in the various spheres and directions in which the League carried on its anti-alcoholic crusade, we have progressed towards our goal—Total Abstinence from the use of all alcoholic beverages.

In speaking, then, of the Temperance atmosphere now available, we confidently affirm that Total Abstinence is the ideal that experts in the industrial, the economic, the moral, the medical and the religious worlds concur in commending as the Temperance atmosphere that is healthiest to live in and to breathe of; and the only reason why all do not enjoy this healthiest of Temperance atmospheres, is because they will not accept and follow teaching that has the force of demonstration. The lament made in 1881 is still the lament that must be made to-day, that in spite of the soundness of our principles there are many who cannot be persuaded “to embody them in their daily life.”

And here it seems not inappropriate to repeat what was said in the *Temperance Record* of June last year:—“We are of those who believe there is no use crying ‘Peace, peace, when there is no peace;’ and that it is best for the cause of truth and righteousness that those

competent to speak should speak, and that with no uncertain voice, on a question so vital to the best interests of our country and race. The time has passed for the politician sitting on the fence on the drink question, and for social reformers halting between two opinions as to their duty in regard to our drinking customs and the delusions by which they are supported ; and there is no excuse for the individual Christian, or the Christian Church in its corporate capacity, standing in doubt as to whether the policy of drinking or that of Abstaining conduces most to the glory of God and the salvation of men."

Turning first to the medical profession what do we find? Chapter VII. gives details of the progress medical men have made towards the goal of a true Temperance atmosphere ; and here we need only cite a few of the more recent utterances which support and vindicate the policy of the League throughout the whole course of its existence.

And we cite first the words of Sir Fred. Treves, Bart., the celebrated surgeon. In addressing a large meeting at the Church House, on the 4th May, last year, he said that alcohol was a "poison" and "a curiously insidious poison," which created a crave for itself. Then, again, "even in small amounts it hinders digestion ;" and the result of its use was that the drunkard was "ill-nourished." It also "dissipated rather than conserved bodily energy." He added :—"The use of alcohol was certainly inconsistent with what might be called fine work ; it was absolutely inconsistent with a surgeon's work, and with anything that required a quick, acute, and alert judgment. . . It was impossible for a man to be fit if he took alcohol . . . by no possibility could he want it. . . The argument that should be used for the young man was : If he wanted to be fit, he could not possibly be fit on alcohol."

Sir Victor Horsley has said :—" The so-called food use of alcohol is of itself a potent aggravation of disease, if it is not actually the cause of it. We know quite well that in the small quantities which are often spoken of as harmless, that they are not harmless, that there are many individuals in whom they cause moral degradation. . . . With the increase of medical knowledge it is shown every year that the value of alcohol as a drug has been enormously over-estimated. It is in fact a very poor agent, and is only in common use because it is so easily obtained. The medical profession is using it less and less because they appreciate it now at its true value. Therefore, either as a food or as a drug, we recognise that alcohol is of no service—or very little—to the community."

Professor Sims Woodhead, at a meeting of the British Medical Temperance Association, said :—" I am convinced that though we, as a profession, are doing much to cure disease and prevent it, we might certainly put our patients under conditions more favourable to cure, and still more certainly favourable to continued good health, if we could but induce them to Abstain from the use of alcoholic beverages." And he made this appeal to his professional brethren :—" We may not be able to give a man brains, but we can advise him how best to maintain his health, to improve his physique, and to give such brain power as has been accorded him the best possible chance. 'A healthy mind in a healthy body' is our motto, and we believe that a mind, however weak, will work to greater advantage in the absence of alcohol, and that a brain, however strong, will derive no benefit from its use. We have no selfish ends to serve in this matter, though we are convinced that the influence of our profession will become greater and greater, and the respect in which it is held more marked, the more we

can cultivate among ourselves an Abstinence from those things that we tell our patients are deleterious to them."

Mr. William MacAdam Eccles, in an address at the Royal Courts of Justice and Legal Temperance Society, in March, last year, made these three statements:—"Alcohol is not essential to health; alcohol is useless in health; alcohol, even in small quantities, is apt to be harmful in health," and gave substantial reasons in support of each. And on another recent occasion he said: "I look upon it as a sign of great encouragement that there is a large number of the members of my profession—in fact, nearly one half—who are not only convinced that alcohol is not only not good, but that it does harm, and that the children of this country should be taught this fact from their earliest days."

In the early part of 1902 there was issued a "Manifesto," signed by Medical men in this country and America, in which they said:—"All the bodily functions of man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delusion, a result of the action of alcohol on the nerve centres."

These utterances of medical scientists, entitled to speak with authority on the subject, show that the Temperance atmosphere the medical world would have us breathe—in order that we may be healthy and "fit" for whatever sphere in life we occupy—is a Temperance atmosphere in which there is no alcohol.

The growing influence of this change in medical opinion, as to the dietetic and therapeutic value of alcohol, is seen in the diminishing quantities of alcoholic liquors now used in our workhouses and in our hospitals—greatly to the advantage of both inmates and patients. But the time has yet to come, and it may not be very distant, when the lessened use of alcohol in the medical

wards, will lead to its entire disuse in the rooms of the hospital surgeons and nurses. The practice of Total Abstinence by both doctors and nurses is what the public have a right to insist upon in days so enlightened as these are with respect to the tendency of alcohol to render them unfit for the efficient discharge of their responsible duties.

And now from the medical we turn to the religious world. What has fifty years persistent teaching of Total Abstinence effected in the views of Ministers of the Gospel, and the Christian public, with respect to the use of alcoholic drinks? The League had been but a few years at work when Mrs. Wightman's "Haste to the Rescue" was published; and although the League may not claim much, if any, credit as a means of leading her to adopt the Total Abstinence pledge as an auxiliary in her religious work, it is seen in Chapter V. what excellent and effective use the League made of that book, so entirely in harmony with its policy, as a means of stirring up the Church of England to a recognition of her duty in relation to the drink evil. In the same Chapter are detailed the efforts made by the Rev. S. J. Ram, in 1859, to persuade his brethren in the ministry to become Total Abstainers, and some of the experiences of the Rev. Canon Ellison, and the friends associated with him, in the work of the Church of England Total Abstinence Society, formed in 1862.

In the following Chapter we have noted the reconstruction of the Society on what is called the Dual Basis—a basis which requires non-Abstainers to be recognised, equally with Abstainers, as Temperance workers. This was not in accordance with the policy or teaching of the League; and the League could only look on and say: "How far the widening of the basis will be conducive to success is a question which time will

determine." And as the Society has now been at work on the new basis for over thirty years, and we are seeking to depict the Temperance atmosphere in the religious world of 1906, we cannot be charged with too hastily asking : What has time determined as to the success of the change in the Society's constitution ?

The C.E.T.S. occupies an important and prominent place in the Temperance world, and a most valuable work is effected through its Police Court missionaries. But we are not seeking to chronicle the doings of the Society, but to note the result of half a century of Temperance teaching on the Church at large, with the view of ascertaining whether she is now giving of her best to the great work of stemming or destroying the drink evil.

In pursuance of this enquiry we find an article on the "United Parishes Organization" from the pen of the Rev. W. H. Carnegie, M.A., Rector of the Cathedral Church of Birmingham. It appeared in the *Church Times* of 22nd September, 1905, and so comes to the public with a certain authority. We there read : "The liquor traffic in this country is being carried on under conditions which are producing social evils of the most disastrous magnitude. Everyone admits that a great part of our social misery comes from this source ; and Churchmen who consider the matter cannot but recognize that no more serious obstacle exists to the establishment of God's Kingdom amongst us. What then is the Church doing to combat this evil ? What is her method of dealing with it ? What line of policy does she advocate with regard to it ? If she is acting up to her responsibilities, this line of policy should be well considered and far-seeing and defined. She ought to be leading in the attack on this stronghold of sin. How far is she doing so ? The answer to this question is one which no true Churchman can regard without grave concern. The

Church is doing nothing in this matter. She has no policy to advocate ; no method of action to recommend. True, individual Churchmen or private Societies of Churchmen are doing something ; though not always in a very wise or well-balanced way. But the Church, as a Church, is silent and impotent. Indeed, she is often accused, and not altogether unjustly, of obstructing rather than aiding the forces which make for reform."

This indictment by a Cleric of position agrees with what a celebrated outsider has to say of the Church's Temperance work. Mr. J. A. Steuart, author of that Temperance novel, "Wine on the Lees," says :—"Of all the great organisations of the Church its Temperance work is the weakest. . . The Church deputes her weakest arm to bear the brunt of the heaviest attacks from the enemy."

The suggestion was recently made by an Archdeacon, now a Bishop, that members of the drink trade should be invited to give the Church aid in the fight with Intemperance. This fact gives a painful significance to figures which have been published showing the extent to which Clergymen are pecuniarily interested in the manufacture and sale of alcoholic drinks. In the *Temperance Chronicle* of 20th May, 1904, appears a summary of facts collected by the *Daily News*, as follows:—"940 Clergymen of the church of England hold shares in liquor companies in their own interest, and 310 as trustees. The value of their holdings respectively being £729,298 personal holdings, and £698,634 trustee holdings. Of the 1,250 having holdings, 134 are shareholders in two companies, 49 in three companies, 18 in four companies, 10 in five companies, 1 in seven, 2 in eight, while one who resides in Berkshire appears in eleven lists, and one from Warwickshire appears in twelve lists."

Now, these Clergymen, and a proportionate number of lay churchmen, interested in the liquor trade, are eligible for membership in the Church's Temperance Society. But what can they do in the way of forwarding Temperance work in the Church? That work means the removing of drink out of the way of souls to whom it blocks the way of access to Gospel blessings; but as liquor traders, their function is to make and place this block in the way of souls. The few years that the Temperance work of the Church was carried on with Total Abstinence as its basis the results were most cheering; for nearly a thousand clergymen became Abstainers, and incalculable good was effected in the rescue of the intemperate. On the other hand the thirty odd years that have since elapsed have resulted in lamentation and mourning at the prevalence of apathy and indifference. At the Church Congress of 1901 Mr. E. Stafford Howard said:—"After over twenty years' active association in the work of the C.E.T.S. . . I am more and more amazed and indignant at the apparent indifference still shown by a great number of the clergy and by a large majority of the laity to the urgency of this Temperance question. . . There is only about one parish out of every six in the country where any organised Temperance work is being done, and there are many who, while professing membership, do not take the trouble to acquaint themselves with the realities and necessities of the question."

And then, in the parishes in which Temperance work is carried on, note the small proportion of non-Abstainers who join. Amongst Church goers the moderate users of intoxicants are several fold more numerous than the Abstainers, and yet the number in which they join the Society are relatively insignificant. Let us give a few figures, In 1903 the Norwich Diocese reported 1,291 in

the General section, and 3,123 in the Abstaining section. In 1904 Bath and Wells reported 710 in the General section, and 3,584 in the Abstaining section, In 1902 the Rochester Diocese had 2,500 in the General section, and 8,618 in the Abstaining section. In 1904 Oxford Diocese had 1,410 in the General section, and 4,268 in the Abstaining section.

Now, it is pertinent to ask: Why should this be so? We believe the answer is, that the users of intoxicants instinctively feel that the liberty they claim to take what alcoholic drinks they think expedient they must concede to their neighbours; and as connection with a Temperance Society involves efforts to lessen consumption, they are not the persons to undertake that work. If this be so, then the apathetic and indifferent, over whom Mr. E. Stafford Howard makes lament, must really be regarded as persons who are honestly consistent in declining to pose as Temperance reformers, seeing that they are setting the example, and so continuing the customs, from which springs all the Intemperance that is desolating our country.

On this point let us quote a passage from a paper contributed to the Scottish Temperance Annual for this year, by Mr. F. W. Dimbleby, J.P., a member of the Executive of the C.E.T.S. The paper opens with the words: "The drink evil is the greatest preventible evil that ever afflicted a nation," and it is headed: "Who is responsible?" The answer to this question is given thus:—"It is the moderate drinker who is responsible. It is for his sake that Parliament upholds the licensing system, and it is for his sake that the magistrates grant licenses. . . But for his demand the trade could not exist. He knows what an evil thing it is. He knows—if he thinks at all about it—that his occasional glass of liquor, however occasional, cannot be obtained for him

without being obtained for the drunkard also. He insists upon its manufacture and sale in order that he may gratify his own moderate appetite for the evil thing ; but he knows all the time that that demand involves the supply of that same evil thing to the great army of drunkards, and to those who are rapidly becoming drunkards. . . . Surely the moderate drinker is responsible." "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, Behold, we knew it not ; doth not He that pondereth the heart consider it ? and He that keepeth thy soul, doth not He know it ? And shall not He render to every man according to his works." Prov. xxiv, 11-12.

The cogency of this reasoning is unassailable. It is a powerful vindication of the teaching of the League. If Mr. Dimpleby's words mean anything they mean that the General Section pledge is a door for the admission into the ranks of Temperance reformers of those who are "responsible" for the continuance of the drink evil. Need we be surprised that the result is what is so loudly lamented ?

Canon Ellison, in a paper read at the Church Congress held at Swansea in 1879, said :—"We enlarged our basis that we might find scope for the energies of all who might put their hand to the plough." But what was open for moderate drinkers to do ? Under their baptismal vows they were pledged not to be guilty of Intemperance, and the moderation in the use of alcoholic drink necessary to avoid Intemperance, placed them within a step of Abstinence ; and if the pledge they took involved any self-denial at all, and any effective work for Temperance, it involved the total disuse of alcoholic beverages. Here let us add these noteworthy words of Canon Ellison :—"Total Abstinence gives to the Christian

pastor, and those who help him, man or woman, the coveted opportunity of going in quest of lost souls, and going in the Master's spirit of self-sacrifice; presents to the masses a Gospel of practical love; and brings its own recompense in the present tangible results to which it tends." Should any Christian worker be content with a devotion less real and less practical than is here expressed by the lamented Canon? We think not.

And Total Abstinence is strongly vindicated as the most effectual weapon for dealing with Intemperance, even by those who encourage a flavour of drink in their Temperance propaganda. The official advocate of Semi-Teetotalism, at the May meetings last year, laid down this proposition:—"If the Church of Christ is to carry out the work of Temperance reform, it must be on the broad platform of a place for every Christian man and woman in this great crusade." Very good; very true; but we say that the proper place "for every Christian man and woman in this great crusade" is the Total Abstinence platform. And our contention is not vitiated but vindicated by what Mr. Blenkhorn goes on to say;—"We have to deal with humanity as we find it, and although it is an indisputable fact that the highest ideal in Temperance work is Total Abstinence, yet like many other ideals Total Abstinence is often unattainable in dealing with the masses of the people." But we say that is no good reason for the ideal not being aimed at.

But with all this regrettable sympathy with drink, or toleration of it, to which we have called attention, it is a pleasure to note with what convincing emphasis Abstinence is advocated from Church of England platforms, and in the columns of the *Temperance Chronicle*. In December, 1901, Dr. Browne, Bishop of Bristol, said: "He had always been a very moderate person, but had never taken part in any Temperance movement until he

became the Bishop of Stepney, and there all his theories about the best kind of Temperance being moderation—and that appeared to be the doctrine of a great many—utterly broke down in the presence of the grievous facts which he encountered as Bishop in the East and North of London. He had since felt that whilst moderation was a high form of Temperance it was no use at all as a doctrine to be preached. There was no question in his mind but that to save thousands of homes, wives, and families the one doctrine to preach was Total Abstinence. That had been his view since 1875."

Then again, at a meeting at Gloucester, in January, 1901, the Bishop of Chichester said:—"As to the Total Abstinence side, he himself was a Total Abstainer, and he knew his example had been of great use to others, and if one desired to go and work among those who were the victims of strong drink, and saw the misery, the wretchedness, and the awfulness of their lives, it would be found almost necessary to become Teetotalers themselves, if only for example's sake. . . . If anyone present were hesitating whether to become a Total Abstainer this new Century or not, let them hesitate no longer, but begin at once, and he could assure them that they would never regret it." Surely this is a significant protest against the users of alcohol posing as Temperance reformers.

And we seem to read a longing for a change in the direction we advocate on the part of the Council of the Society; for at the Second Session held in the Spring of last year, a resolution was passed in favour of more aggressive work and this suggestion was made:—"That in parishes in which circumstances permit, it is very desirable that a body of Total Abstaining working men and women, who are members of the C.E.T.S. Branch, should be banded together in order to bring their

influence to bear upon their neighbours for the above purpose by personal visits, meetings, open-air services, &c." Another hopeful sign of the times is to be found in the publication by the *Chronicle*, on the 13th April last, of the full text of the Memorial which 159 clergymen of the Church of England addressed, in 1859, to their brethren in the ministry enforcing the duty of Total Abstinence. This Memorial is referred to in Chapter V. And on two recent occasions the *Chronicle*, in arguing against the plea that alcoholic liquors are "good creatures of God," gave cogent reasons for rejecting the plea, and banning the poisonous drinks that the plea would bless.

Then again, so recently as the 1st of June last, there appeared in the *Chronicle* a leading article which begins thus:—"It is somewhat strange that in these days of enlightenment on all phases of the Temperance problem, that we should not more strenuously have sought to clear our Bible and our religion from the imputation which is often made against it (them?) that it (they?) gives (give) some sort of moral support to the consumption of alcoholic liquor." And then, referring to what is asserted in the International Manifesto respecting the nature and effects of alcohol, the article goes on:—"The whole Manifesto is of so striking a character that the first question which naturally arises in the mind of the earnest Christian man or woman whose intellect is convinced of the truth of the statements made is: If these things are true, can it be possible that the Bible, the Inspired Word of God, can give any shadow of sanction to the use of alcohol?" And the conclusion is this:—"We venture to think that the time has come when the Church should demand from its authoritative heads the re-examination of the whole matter." The outcome of such a movement every Abstinence must anticipate with

delight as certain to result in the fulfilment of his most sanguine hopes.

But the question remains: What is the Temperance atmosphere the Church of England gives us to breathe in this year of Grace, 1906? The answer must come, that it is a Temperance atmosphere vitiated by the presence of intoxicating drink. In spite of about one half of the Bishops being Total Abstainers, and many of the Clergy strenuous advocates of Total Abstinence, the organisation formally set apart to fight the drink evil is bound fast by the rule, formulated over thirty years ago, that entitle the users of alcoholic liquors to pose as Temperance reformers. The advanced conclusions of medical science in favour of Total Abstinence as a rule of life, which have powerfully influenced other religious bodies, and have been operative for good in commercial and industrial circles, have not been officially allowed to re-shape the Church's policy in Temperance work. In the religious bodies outside the Church of England, Total Abstinence is more generally recognised as a suitable qualification for the ministerial office; and in all mission work Church and Chapel alike adopt Total Abstinence as the only weapon for effectually grappling with the drink evil. The Police Court work of the C.E.T.S.,—the great and good work by which it most frequently seeks to be judged,—is delegated to men and women who are Abstainers. The workers in the Church Army, like those in the Salvation Army, are all Abstainers; and so are all, or nearly all, the agents of the London City Mission.

Practically, then, if not theoretically, when definite soul-saving work has to be done, the religious world goes in for a Temperance atmosphere in which there is no taint of alcoholic liquors; but the easy-going spirit, with a little worldliness in it, by which so much of our

religious life is pervaded, permits, or requires, the everyday Temperance atmosphere surrounding the religious world to be an atmosphere in which there is a strong taint of alcohol—the Temperance taught and commended being embodied in schemes for “disinterested management” of publichouses. Success in these directions means the placing of a stamp of respectability on the consumption of liquors which never benefit, but always injure the healthy body; which never improve, but always impair the moral character; which never advance, but always retard the material prosperity of the drinker; and we venture to say that these are not objects which Christians should have any hand in promoting.

The influence of the medical world, affecting bodily health, and of the religious world, affecting social and moral well-being, are felt in every sphere of life, and if both these sources of power and influence were true to the teaching which experience has led the worthiest of their sons and daughters to adopt in relation to alcoholic drinks, we should long ere this have been a sober nation. But the vested interest in our race which drink has acquired through years of custom and erroneous teaching, is most difficult to get rid of, and hence the compromise with drink that gives continued vitality to the evil the Temperance reformation was designed to get rid of.

Temperance work in the Army has demonstrated the superiority in physique and morale of the men who never touch alcoholic drinks, and yet the military authorities provide in the canteen the liquors that weaken and demoralise. And so in the Navy. Miss Weston's men, all Abstainers, are the best and most reliable in the service, and yet they are daily tempted by the alcoholic ration the naval authorities provide; and their comrades, who have not yet accepted Miss Weston's

teaching, are encouraged to still reject it by the official sanction that is given against it through the distribution of the "tot of rum." In these departments of our national life, on the efficiency of which so much depends, the Executive have a responsibility which they have not yet realised, or they would banish alcoholic drinks from the dietary of both the Army and the Navy. And they should not be content with thus negatively aiding the spread of Teetotalism in the Service of the country, they should do something to encourage it, by giving preference in promotion to those who, as Abstainers, showed a determination to be always "fit" for the duties devolving upon them. And in every branch of the public service there is sufficient reason, in our up-to-date knowledge of alcohol, for Government deciding that those who, in addition to every qualification now required for office, have abjured the use of alcoholic liquors, shall have the preference.

But with all the deficiencies we have here pointed out with candid freedom, there is in some directions a marked improvement in the Temperance atmosphere of this year compared with that of 1856. The drinking customs which Mr. John Dunlop did so much to expose, that they might be condemned, are neither so numerous nor so wide-spread; neither are they so tyrannically enforced. Many of them are too prevalent still, but those who, under Temperance teaching, rebel against them have not the same difficulties to encounter as in days of old. Toasts, even loyal toasts, may now be drunk in non-alcoholic beverages; and the Abstainer in Society who declines wine and spirits is not the "oddity" he once was.

Our Municipalities, also, have been reached. There have been many Abstaining mayors who have worthily maintained the hospitable traditions of the civic chair

without the use of alcoholic drinks. And quite recently, as a result of the Deterioration Committee's enquiry, a large number of municipal bodies have issued Posters warning the citizens of the dangers of alcohol. In a recent Poster we read these sentences:—"In Abstinence is to be sought the source of muscular vigour and vitality. Alcoholism is a chronic poisoning, resulting from the habitual use of alcohol (whether as spirits, wine or beer), which may never go so far as drunkenness. It is a mistake to say that those doing hard work require stimulants. As a fact no one requires alcohol as either food or tonic. Alcohol is really a narcotic, dulling the nerves like laudanum or opium, but is more dangerous than either, in that often its effect is to weaken a man's self-control, while his passions are excited. In short, alcoholism is the most terrible enemy to personal health, to family happiness, and to National prosperity." This is a wonderful contrast to the state of things in 1856.

But there are other directions, besides those already named, in which we have to look for, and expect, the results of fifty years of Total Abstinence teaching. We have yet to see the day when medical opinion, acting in conjunction with municipal authority, will check, or put an end to, the mendacity with which the makers and vendors of alcoholic drinks palm their poisonous wares on the public, under the assurance that they are recommended by medical men for the cure of this ailment and that—the aggregate of the ailments for which they are boomed as a certain cure, embracing almost all the ailments to which flesh is heir.

The zeal for the public welfare that forbids margarine being sold under the name of butter; and coffee, mellowed with a little chicory, being sold under the name of coffee, ought to be able to prevent such a potent agent of evil to body and soul as whisky being sold as

“the whisky of health,” or as “tired nature’s sweet restorer.” And when the leading members of the medical profession give us the assurances cited above, why should it be lawful for a distiller to assert of his whisky that “it is the whisky of wholesomeness,” and that “the ablest English doctors recommend it ;” that it “is exactly the thing to take with food ; indeed it is recommended by the doctors for that purpose ?” The honour of the medical profession is surely compromised when such advertisements as these are complacently tolerated.

And now let us look for a moment at the light which the utterances of “our friend the enemy” throw upon the situation. The liquor trade recognises the doctors and the parsons as being either powerful friends or formidable foes. When Sir Frederick Treves uttered the dicta that were so encouraging to the Temperance party, the officials of the liquor trade tried to minimise their importance, if not to dispute their accuracy, by suggesting that the branch of the profession in which he was famous did not involve his being able to speak so confidently on the alcoholic question. That position soon became untenable, and was silently abandoned. Their hope for the future now rests on the fact that there are still a large number of medical men who use alcohol themselves, and prescribe it to their patients, without either openly vindicating their own conduct or condemning that of their neighbours. But when any man in this category breaks the silence, and overtly commends the use of alcoholic liquors, and has a word of rebuke or scorn for Teetotalers, there is jubilation that would be ludicrous were it not so silly.

As to the Church, the “Trade” feel that here they have a stronger foothold. In the “Blue-book of the Trade,” the Annual of the Central Board of the

Metropolitan defence societies, we find this passage in the Review of 1905:—"The Church owes a heavy debt to the Trade, which has ever afforded her generous support, and " (referring to some episcopal utterances in favour of Temperance reform), "there was something repellant in the reflection that the hand, ever ready to accept pecuniary assistance, should be raised to strike those whose alms it greedily received." Here and there dignitaries of the Church have come into personal conflict with individuals or societies interested in the liquor traffic, but the quarrels, however threatening at the outset, soon die down quietly, neither side being disposed to push on to a positive rupture.

We think that it will thus be seen that fifty years of Temperance teaching have given us the ingredients of a Temperance atmosphere that would enable us to realise the most optimistic visions that have ever been pictured of a happy and prosperous country ; but the power of the drink trade, augmented through the subtlety with which brewers, distillers, and caterers of alcoholic drinks have induced thousands to become personally interested in the traffic, forms an incubus that only an awakened conscience—a conscience awakened to a due sense of the responsibility before God and man that is laid upon each individual in a matter so vitally affecting the glory of God and the welfare of humanity—will be able to throw off. For this we must work and wait and pray.

NAME INDEX.

- A** BKARI, 108
 Ackworth. Rev. W., 117, 216
 Adams. Beresford, 252, 280
 Airlie. James, 254
 Albert Hall. Royal, 340
 Alexander. R. D., 351
 Alexandra Palace, 340
 Allen. Rev. Hugh, 76
 Allison. R. A., 279
Almanac. Tweedie's Temperance,
 349
 American Temperance Union, 43,
 44
 Andrew. John, 239
 Anglo-Indian Temperance Associ-
 tion, 108
 Archibald. W. F. A., 297
 Armstrong. Rev. Lebbeus, 41
 Army. The, 81, 106, 112, 213,
 217, 224, 233, 284
 Army Temperance Association.
 The Royal, 233
 Arnot. Rev. W., 339
Ashore and Afloat, 203, 310
 Aspinall. Clarke, 94
 Atkins. Dr. Ringrose, 244
- B** ABINGTON. Canon, 113,
 117, 128, 138, 341
 Baines. Edward, 128, 159, 175,
 258, 293, 342
 Bale. Hon. Henry, 278
 Balfour. Alexander, 240
 Balfour. Clara Lucas, 317
 Band of Hope. Royal Hospital
 Schools, 305
 "Band of Hope," 69, 303
Band of Hope Review. The, 103,
 350
 Baptist Union. The, 116
 Barber. Dr., 159
 Bardsley. Archdeacon, 87, 94,
 132, 240
 Barlow. Sir Thomas, 177, 180
 Barnaby. Nathaniel, 358
 Barney. Mrs. J. K., 279
- Barrett. Miss Rosa, 279
 Barrett. Richard, 287
 Barrett. Rev. E. R., 359
 Barrow. Alderman, 322
 Barton. J. B., 267
 Batten. Dr. R. W., 175
 Bayly. Mrs., 119
 Beach. Dr. Fletcher, 177
 Beardsall. Rev. F., 59
 Beaumont. J. B., 21
 Bedford. Adeline, Duchess of, 150
 Beecher. Dr. Lyman, 42
 Beggs. Thomas, 24, 76
Belfast News Letter, 1829, 49
 Belgian Students. Address from,
 277
 Beresford. Lord Charles, 368
 Bevan. Rev. L. D., 318
 Biddulph. Lady (Elizabeth), 247
 Biggar. Dr. W. G., 48
 Birch. James A., 246
 Birmingham Congress. The, 243
 Birth of the League, 34
 Blaiklock. George, 279
 Blathwayt. Raymond, 86
 Bloomfield. Dr., 18
 Blue Ribbon Movement. The, 109
 Bonwick. James, 270
 Booth. Bramwell, 278
 Borough Road College, 315
 Bourne. Stephen, 239, 245, 279
 Bowly. Samuel, 24, 92, 109, 142,
 260, 263, 286, 311, 334, 339,
 341, 345, 352
 Bradford Temperance Society, 55
 Bragg. Henry, 273
 Branthwaite. Dr. R. Welsh, 279
 Briant. Frank, 308
 Bristol. Bishop of, 380
 British and Foreign Temperance
 Society, 17, 55
 British Medical Association. The,
 157, 159, 160, 161, 165, 170,
 171, 172, 174, 176, 180
British Medical Journal. The, 157,
 162, 173

- British Medical Temperance Association. The, 170
 British Teetotal Society, 20, 57
British Workman. The, 103, 350
 Broadbent. Sir Wm., 180
 Brown. Rev. F., 314
 Buckingham, M.P. J. Silk, 27,
 327
 Bullock. Rev. R. H., 265
 Burne. Peter, 67
 Burney. Captain, 307
 Burns. Rev. Dawson, 24, 51, 114,
 213, 276, 277, 341, 359
 Burritt. Elihu, 33
 Burrows, P.R.C.P. Dr., 162
 Busk, P.R.C.S. George, 162
 Bute. Marquis of, 323

CAINE. Mrs., 279
 Caine. W. S., 107, 248, 278,
 314
 Calderwood. Prof., 238
 Cambridge. The Duke of, 224,
 225
 Cambridge University Temperance
 Association. The, 288
 Cameron. Robert, 327
 Campbell. Dr., 27
 Campbell. Dr. Harry, 177
 Campbell. G. C., 84, 98, 262
 Campbell. W. S., 308, 324
 "Cannock Chase," 224
 Canteens. Temperance, 225
 "Cantor" Lectures. The, 168
 Carlile. Mrs., 69
 Carlyle. Thomas, 86
 Carpenter. Dr. B. W., 155
 Carr. Rev. G. W., 49
 Carter. Prof. W., 251
 "Case for Total Abstinence. The,"
 359
 Cash. Thomas, 84
 Cash. William, 24, 84, 100
 Cassell. John, 101, 102
 Catholic Total Abstinence League
 of the Cross, 341
 Cavendish. Lady Fredk., 150
 C.E.T.S. The, 87, 123, 127, 135,
 136, 341

 Chalmers. Rev. Dr., 18
 Chance. Alexander, 246
 Chaplain General. The, 219
 Charitable Institutions, 317
 Cheshire. F. R., 305, 320, 323,
 324, 359
 Chester. Bishop of, 18, 253
 Chester Congress. The, 249
 Chichester. Bishop of, 381
 Chichester Cathedral, 88, 130
 Chown. Rev. J.P., 142
 Christian Church. Attitude of the,
 26
Chronicle. The National Temper-
ance, 24, 62
 Churchill. Dr. F., 176
Church of England Temperance
Magazine. The, 104
Church Quarterly Review. The,
 367
 Church School Managers and
 Teachers. General Association
 of, 320
Church Times. The, 141, 373
 City of London College, 313
 City of London Total Abstinence'
 Union. The, 313
 Clark. Dr. B. J., 41, 44
 Clapp, jr. H., 45
 "Clerkenwell Parochial Temper-
 ance Association. The," 118
 Clifford. Rev. Dr., 277
 Close. Dean, 113
 Cobden. Richard, 365
 Cockshott. J. J., 254
 Colleges. Theological, 81, 317,
 335
 Colleges. Visits to Provincial, 316
 Colleville. Dr. de, 345, 347
 Collier. Dr. William, 180
 Collins. Captain, 310
 Collins. N. T., 264
 Collins. Sir William, 239, 245
 Collins. William, 18, 19, 20, 239
 Colonial Temperance Congress.
 British and, 143, 263
Commonwealth. The, 87
 Conventions. World's (1846), 22,
 24, (1900) 90

Convocation, 134
 Congregational Union. The, 115, 116
 Continental Deputations, 343, 345, 347
 Cook. Thomas, 345
 Cosgrave. Prof. McDowel, 251
 Cossham. Handel, 260
 Cox. Rev. S. H., 54
 Crossley, M.P. F., 35
 Crothers. Dr. T. D., 279
 Croydon. Bishop of, 152
 Cruikshank. George, 100
 Crystal Palace, 339, 341, 346
 Cubitt. Lord Mayor, 311
 Culley. Rev. R., 314
 Cuyler. Rev. Dr., 43, 45, 331

DACRES. Gen. Sir R., 217, 218

Daily News. The, 376
 Daniel. Principal, 320
 Davis. Dr. Nathan S., 174
 Delavan. Hon. E. C., 43
 Deputations and Lectures, 309
 Derrington. J., 240
 Dickens. Charles, 104
 Diggle. J. R., 249, 298, 323
 Dillon. The Hon. Conrad, 112, 234, 280
 Dimbleby. F. W., 378
 Dixon. Dr. H., 180
 Donovan. J. P., 269
 Dowkontt. G. D., 184
 Duckworth. Canon, 320
 Duff. Dr., 32
 Dunlop. John, 51, 75, 154, 259, 262, 385
 Dunn. Rev. James, 278

EARDLEY. Rev. Stenton, 87
 Eccles. W. McAdam, 71, 177, 178, 180, 373
 Edgar. Dr., 18, 48
 Edghill. The Rev. Dr., 106, 228
 Edmunds. Dr. James, 98, 159, 345, 353

Ellison. Canon, 87, 123, 126, 128, 130, 144, 247, 258, 341, 374, 379
 Ellison. Dr., 166
 Erroll. The Dowager Countess of, 175
 Estcourt. Mr., Secretary, 283
 Esterbrooke. J. H., 84, 99, 303
 Evangelical Alliance, 68, 139
 Evans. M. S., 4, 311
 Exeter. Bishop of, 94, 235
 Exeter Hall, 17, 35,
 Exhibition of 1851. Great, 17, 87, 256

FAIR. T. Willson, 279
 Farrar. Dean, 273, 318, 322
 Fenn. J. Louis. 206, 305, 324, 325, 348
 Ferguson. Colonel, 279
 "First Steps to Temperance," 321
 First Temperance Society in Great Britain, 49
 Firth. Rev. R., 59
 Fison. Mrs. Wm., 260, 332
 Fischer. Pastor, 314
 Fleming. Canon, 93, 152, 185, 333
 Formation of League, 17
 Fothergill. Dr., 73
 Foulgier. Pastor, 314
 Fox. Dr. R. Hingston, 313
 French. Rev. Valpy, 341
 Friends' Temperance Union. The, 104
 Fry. Edmund, 84

GAIRDNER. Dr. T., 157
 Garland. Hon. T. W., 264
 Garrett. Rev. C., 142, 254, 277
 Ghosh. Nanda Lal, 268
 Girls' Guild of Good Life. The, 109, 308
 Glasgow Total Abstinence Society, 58
 Gloucester Cathedral, 131
 Gladstone. Rev. Geo., 278
 Gladstone. Rt. Hon. W. E., 283, 285, 292

Good Templars, 341
 Gough. John B., 17, 34, 46, 81,
 216, 256, 327
 Gould. A. Pearce, 175
 Graham. G. H., 157
 Grant. Admiral, 341
Great Thoughts, 86
Greenock Intelligencer, 53
 Green. J. W., 63, 70
 Green. Mrs., 242
 Gregson. Rev. J. Gelson, 220,
 227, 232, 267
 Grey. Sir George, 287
 Grindrod. Dr., 73
 Grubb. F., 108
Guardian. The, 140
 Guildhall Meetings, 288, 293
 Gurney. Samuel, 156, 311
 Guthrie. Alex., 254
 Guthrie. John, 258

HALE. Lord Mayor, 288
 Hall. Rev. Newman, 70,
 81, 117, 128, 314, 339, 352
 "Hall. The Autobiography of
 Vine," 352
 Hamilton. Lord Claud, 293
 Hamilton Temperance Society, 86
 Hanney. Rev. Alex., 115, 317
 Harchard. Rev. Mr., 22
 Hardy, M.P. Gaythorne, 282
 Harford. Dr. C. F., 177
 Hargrove. Jonathan, 322
 Harley. Prof. R., 318, 325
 Harrison. Smith, 98
 Hart. Alderman, 245
 Hart. Mr. Ernest, 162
 "Haste to the Rescue," 88, 351
 Harveian Society. The, 171
 Havart. C. J., 343
 "Havelock Rifles," 101
 Havelock. Sir Henry, 81, 217,
 258
 Hayler. Guy, 280
 "Help My-self" Society. The,
 109
 Henderson. J. V., 112, 178
 Hercod. Prof., 279
 Heyworth. Laurence, 353

Hicks. Canon, 252
 Higginbottom. Dr., 75
 Hills. A. F., 253, 280, 360
 "Historical Notes and Recollections," 131
 Hofmeyr. Prof., 271
 Hook. Dean, 88, 129
 Horsley. Rev. J. W., 278
 Horsley. Sir Victor, 175, 177,
 180, 372
 Horticultural Gardens. Royal, 340
 Hospital. London Temperance.
 75, 166
Household Words, 104
 Howard. E. Stafford, 178, 240,
 280, 377
 Howarth. William, 57
 Hoyle. William, 239
 Hudson. Thomas, 82, 246, 262,
 276
 Hughes. Rev. Hugh Price, 280
 Hunt. Mrs. Mary, 279, 324
 Hunterian Society. The, 171
 Huntingford. Captain, 310
 Hutton. Rev. W., 152
 Hutton. Lady, 175
 Hutton. Principal, 249, 280
 Hyslop. Dr. T. B., 177

IDEAL Publishing Union. The,
 360
 India, 32, 108, 220, 274
 Inebriety. The Society for the
 Study of, 241
 International Congresses, 256
 Ireland. Potato Famine in, 34

JACKSON. Rev. James, 152
 Jago. John W., 269
 James. Rev. J. Angel, 22
 James. Richard J., 368
 Jeffreys. Archdeacon, 31, 220
 Jones. Dr. Robert. 177, 178, 180
 Jones. Rev. J. M., 152
 Jubilee Fête at the Crystal Palace,
 341
 Jubilee. National Temperance,
 341

KEARSEY. Stephen, 266
 Keck. Hon. H. L. Powys, 217
 Kelynack. Dr. T. N., 176, 177, 180, 335, 366
 Kerr. Dr. Norman, 175, 244, 274, 313, 314, 320, 325
 King. John, 56
 Kingerlee. T. H., 323
 King-Hall. Sir William, 103, 104, 191
 King-Hall. Rear-Admiral, 105
 Kirk. Rev. E. N., 32
 Kitchel. Rev. H. D., 47
 Knaggs. Dr. R., 273
 Knight (Lord-Mayor). Sir H., 293
 Knox. Thomas, 262
 Kossuth. Louis, 86

LACEY. Wm. J., 359
 Ladies' Temperance Association, 63, 242, 333
 Lambeth Baths, 335
 Lambeth Palace, 280
Lancet. The, 157, 168, 367
 Lawson. John, 246
 Leaf. Charles, 311
 Leathersellers' Hall. The, 298, 315
 Lectures and Deputations, 309
 Leech. Alderman, 295
 Lees. F. R., 76, 246, 314, 329, 332
 Legal Profession, 297
 Legrain. Mdme., 279
 Leigh. Dean, 97, 139, 298, 345, 348, 358
 Lewis. David, 254, 314
 Lewis. G. Cornwall, 283
 Licensing Law. Royal Commission on, 276, 298, 361
 Liesching. L., 265, 272
 Little. Rev. H. W., 272
 Liverpool Congress. The, 235
 Liverpool Ladies' Temperance Association, 242
 Livesey. Joseph, 56, 258, 263, 351, 365
 Livesey, William, 57
 Livingstone. David, 86

Lockhart. Robert, 89
 Lodge. L., 270
 Logan. William, 263
 London. Bishop of, 18, 89, 132, 243, 254, 264, 295
 London City Missionaries, 336, 337, 338
 London Temperance Jubilee, 341
 London Temperance League, 17
 London. W. Collins on, 18
 London Young Men's Auxiliary. The, 314
 London Young Men's Temperance Association. The, 312
 Lucas. Rev. D. V., 264, 273
 Lucraft. Benjamin, 318
 Lyttleton. Rev. A. T., 250

MACFADYEN. Rev. J. A., 142, 238
 Mackenzie. J. Morell, 273
 Maclean. Dr., 166
Magazine. Church of England Temperance, 350
Magazine. National Temperance, 350
 Maguire. Rev. Robert, 87, 117, 127, 130, 136, 220, 260, 339
 Malins. Joseph, 246, 273, 278
 Manners. Lady John, 322
 Manning. Cardinal, 240, 242, 269
 Marsh. Rev. Dr., 121
 Marsh. Rev. William, 64
 Martin. Dr. R., 305, 312
 Martin. William, 49
 Mathew. Father, 49, 76, 104, 348
 Mayors. Meetings of, 291, 293, 294
 McArthur. Sir William, 332
 McCall. Dr. Annie, 251
 McConaughy. D., 314
 McLean. Peter, 269
 McMurtry. Dr. A. H. H., 161, 237, 250, 353, 366
 McNeill. Rev. John, 348
 Medical Declarations, 155, 162, 353

Medical Educational Memorial,
179

Medical Pioneer. The, 160

Medical Temperance Journal. The,
159, 172, 353, 366, 367

Medical Temperance Review. The,
175

Merrington. W. J., 271

Metropolitan Tabernacle, 131

Miller. Dr. A. G., 237

Miller. John, 279

Miller. Prof., 156, 258, 261

Missions. Foreign, 31, 138, 151

Morley. Samuel, 115, 119, 202,
262, 293, 311, 335

Morton. Rev. W., 32

M.P.'s. Abstaining, 293, 298, 301

Mudge. Henry, 74, 261

Munroe. Dr., 159

Munro. Hon. James, 332

Munsey's Magazine, 45

Murphy. Rev. G. M., 230, 318,
335

Murray. Dr. J. A. H., 323

NATIONAL Temperance Con-
gresses, 235, 243, 249, 334

"National Temperance League's
Annual. The," 356, 360

"National Temperance Mirror.
The," 360

"National Temperance Reader.
The," 356

National Temperance Society, 17,
24

National Union of Teachers, 318,
319, 320, 321, 322, 323

Native Races and Liquor Traffic
United Committee. The,
145, 276

Napier. Lord, 106, 228

Naval Temperance Society. The
Royal, 183, 201

Navy. The, 182

Neild. Edward, 254

Neufville. Carl de, 314

New British and Foreign Temper-
ance Society, 17, 20

New Ross, 49

New York. National Temperance
Society of, 331, 348

Noble. William, 308

Noel. N. de J., 271

Noel. Rev. Horace, 262

Noel. Rev. Leland, 128

Northbrook. Lord, 202

Nottidge. Josias, 120

OCTOGENARIAN Teetotal-
lers, 332

"Old Guard." The, 342

On Guard, 234

Osborn. H. J., 361

Osborn. Mrs. H. J., 279

Owen Hugh, 258

Oxford University Temperance
Association. The, 129

PAGET. Lt.-Col., 222

Paget. Sir James, 162

Palmer. George, 293

Palmer. W. I., 89, 109, 111, 242,
246, 360

Parish. The Model, 63

Parkes. Prof. E. A., 162

Paterson. Rev. H. S., 336

Paton. J. Lewis, 315

Pearsall. Rev. J. S., 117

Pease. Arthur, 293

Pelham. Hon. T. H. W., 278

Perkin. Dr. W. H., 298

Phillips. John, 62

Physical Deterioration Commit-
tee, 91, 176

Pledges. Battle of the, 23

Pledge Signing Crusade, 342

Police Court Missionaries, 375

Polkinhorne. E. J., 272

Polytechnics, 313, 315

Pope. Samuel, 76

Portsmouth. Countess of, 175

Post. The Rev. G. E., 145

Powell. Aaron, 331

Practitioner. The, 367

Pratt. Mrs., 242

Presbyterians. The, 139

Preston. The Seven Men of, 55

Prevention. W. Collins on, 19

Priestman. Edward, 252
 Pringle. Surg.-Maj., 266, 314
 Prince of Wales. Address to, 304
 Prisons. Addresses in, 338
 Prize Essays. The Sanders, 358
 Prohibition Convention. Temperance and, 257
 Provident Institution. U.K. Temp. and Gen., 72
 Publication Depots (Tweedie's), 37, 349 (League's), 355, 359
 Pyper. Rev. John, 278
QUEEN'S Diamond Jubilee, The, 343
 Quincey. Thomas de, 86
RAE. John Turner, 90, 176
 Rae. Mrs. Robert, 89
 Rae. Robert, 36, 58, 85, 87, 277, 303, 348
 Ram. Rev. Stopford, 87, 113, 128
 Reading Temperance Society. The, 109
 Reaney, Mrs., 279
Record. Weekly, 37, 62, 350
 Relieving Officers, 337
 Revell. Mr., 314
 Richardson. Rev. Thos., 87
 Richardson. Sir B. W., 89, 157, 168, 174, 236, 242, 243, 249, 255, 264, 313, 318, 348, 358
 Ridge. Dr. J. J., 160, 177, 180, 238, 278, 320
 Ritchie. Dr. J. J., 175
 Roberts. Earl, 232
 Roberts. J. Herbert, 252
 Roberts. Lady Cecilia, 310
 Robinson. Miss, 221, 222, 226, 334
 Robinson. Rev. W. W., 35, 64
 Robinson. W. B., 340
 Rochat. Pastor, 314
 Rochester. Dean (Hole) of, 150
 Rodgers. Rev. John, 130, 317, 318
 Rowland. Rev. Alfred, 152
 Rush. Dr. Benj., 40, 41
 Russell. Rev. Lord W., 219, 222
 Rutherford. Dr., 244

SAILORS' Rests. The Royal, 191, 199, 204, 211
 Sanders. Joseph, 358
 Sandford. Archdeacon, 1, 87, 135
 Sanitary Institute. Royal, 345
 Savory. Lord Mayor, 295
 Sawyer. Robert, 252, 297
 Scatliff. Dr., 159
 School Attendance Officers, 336, 337
 "Scientific Temperance Handbook. The," 316, 359
 Scott. Benjamin, 311
 Scottish Temperance League, 86
 Selkirk. Bailie, 241, 280
 Selway. W. R., 82, 305, 319
 Shaftesbury. Lord, 100
 Shaw. Dr. Claye, 177
 Sherlock. Fredk., 87, 252
 Sherman. Rev. J., 21
 Sherwell. Arthur, 300
 Short. H. A., 246
 Shuttleworth. Dr., 178
Sidcot Teetotaller. The, 109
 Sims. Samuel and Mrs., 106, 193, 226, 233, 265, 307, 308
 Sinclair. Peter, 303
 Sion College Lectures, 314
 Slack. Miss Agnes, 279
 Smithard. Simeon, 338
 Smith. C. C., 242
 Smith. Charles, 223, 226, 304,
 Smith. Dean Payne, 142 [320
 Smith. Dr. Gilbert, 176, 313
 Smith. Dr. E., 155
 Smith. Dr. Pye, 18
 Smith. Fredc., 241, 247
 Smith. Major John, 314
 Smith. Mrs. G. M., 287
 Smith. Mrs. W. Hind, 241, 279
 Smith. Rev. James, 359
 Smith. Samuel, 248
 Smith. T. A., 155, 220, 304, 318
 Smith. Thomas, 84
 Smithies. T. B., 84, 103, 119, 218, 350, 351
 Snape. Thomas, 253
 Social Science Association. The, 171, 257, 259, 343, 344

- Society of Arts. *The*, 168
 Soldiers' Total Abstinence Association. *The*, 220, 232
 Sons of Temperance, 46
 Spriggs. William, 215, 218
 Spurgeon. Rev. C. H., 131
 "Standard Book of Song. *The*," 356
 Stanley. Dean, 88, 129, 131, 320
 St. Clement Danes', 35
 Stephenson. Rev. T. B., 152, 279
 Stepney. Bishop of, 280
 Steuart. J. A., 376
 Stewart. Mrs. Louisa, 335
 Stovel. Rev. C., 128
 St. Paul's Cathedral, 130, 132
 Strong. Sir Vezey, 51
 Students' Temperance Association, 70
 Sturge. Joseph, 109, 287
 Surrey Gardens, 338
 Sunderland. Rev. D. F., 76, 304
 Sunday Closing, 150
 Swindlehurst. T. W., 57
- TAYLOR.** Dr. E. Claude, 178
 Taylor. John, 84, 89, 104, 285, 346
 Taylor. Joseph, 84
 Teachers' Conferences, 316, 317, 318
 Teare. James, 26
Temperance Chronicle. The, 87, 376, 380, 382
 "Temperance History." Dr. Burns's, 359
 "Temperance Lesson Book. *The*," 316, 319
Temperance Mirror. The, 356, 360
 "Temperance Primer. *The*," 319
 "Temperance Reading Book." Ingham's, 321
Temperance Record. The, 140, 141, 151, 152, 161, 163, 178, 294, 308, 334, 353, 355, 360, 361, 370
 "Temperance Sunday," 145
 Temperance Teaching in Schools, 318, 319, 320
- Temple. Archbishop, 89, 94, 95, 152, 235, 243, 254, 264, 277, 294, 323
 Temple. Mrs., 175, 294
 Thompson. Rev. Peter, 278
 Thompson. Sir H., 167
 Thornton. Rev. Spencer, 64
 Thorp. Fielden, 250, 278
Times. The, 113, 155, 162, 213, 224, 282, 285, 352
 Todd. Dr., 157, 367
 Townson. Dr., 242
 "Trade. *The*," 387
 Tracts. Distribution of, 351
 "Tracts for the *Times*," 368
 Training Colleges, 315, 323
 Training Ships, 305, 309
 Trevelyan. Sir W. C., 35, 91, 257
 Treves. Sir Frederick, 368, 387
 Trinity House. Petition to, 34
 "Truth about Intoxicating Drinks. *The*," 359
 Tucker. Joseph, 113
 Turnbull. W. W., 254, 280
 Turner. Dickie, 56
 Tweedie. William, 36, 62, 63, 85, 119, 312, 349, 351
- UNITED** Kingdom Alliance, 77, 171, 257
 United Kingdom Total Abstinence Life Association, 72
 "United Parishes Organisation," 375
 United States. *The*, 39
 United States. First Temperance Society in, 41
 "United Temperance Council." *The First*, 257
- VACHER.** Dr. F., 241, 251
 Vale. John, 269
 Vincent. Rev. Samuel, 152
 Visschers. Auguste, 259
- WAKEFIELD.** Lt.-Col., 217, 258
 Wakely. Charles, 247, 252, 279
 Walker. William, 89

- Wall. Rev. Richard, 107
 Walmsley. Dr. F. H., 251
 Ward. F. D. N., 32
 Warehouse Meetings. City, 311
 Warner. Lee, 96
 Warner. Robert, 71
 Washingtonian Movement.
 The, 44
 Watson. Sir Thomas, 162
 Webb. Sir John, 18
 Webber. Rev. W. C. F., 117
 Welsh Eisteddfod, 344
 Wesley. John, 29
 Wesleyan Conference, 29, 116
 Wesley's Chapel, 133
 Westminster Abbey, 88, 129, 131
Westminster Review. The, 155
 West of Scotland Temperance
 Society, 53
 Weston. Miss, 89, 183, 212, 279,
 308, 310, 334, 384
 West. Rev. J. R. O., 246
 Wheelwright. J. B., 270
 White. George, 245, 314
 White. Thomas Irving, 216
 White. William, 152, 244
 Whitehead. Sir James, 294
 Whiting. Dr. A. J., 178
 Whittaker. T. P., 245, 280
 Whittaker. Thomas, 82
 Whyte. James, 279, 295
 Wintz. Miss, 188, 212
 Wightman. Mrs., 88, 107, 119,
 123, 334, 351
 Wightman. William, 280
 Wight. Rev. W., 63, 214
 Wilberforce. Archdeacon, 139,
 280
 Wilberforce. Miss, 279
 Wilkinson. W., 254, 280
 Wilks. Dr., 352
 Williams. F. H., 280
 Williams. George, 247, 314
 Williams. T. Marchant, 111,
 238, 253, 318, 347
 Wilmot. Maj. Gen. F. Eardley,
 222, 223
 Wilmot. Rev. E. R., 127
 Wilson. Rev. J. H., 115, 117.
 Wilson. Rev. W. Carus, 64, 215
 Winwood. W. W., 270
 Women. Medical Addresses to,
 334
 Women's National Temperance
 Convention, 334
 Women's Teetotal League. The
 Working, 242
 Women's Temperance Associa-
 tion. The British, 242
 Women's Temperance Union. The
 Yorkshire, 242
 Women. The League's work for,
 332, 333, 334
 Women's Union, C.E.T.S. The,
 242
 Wood. Edward, 278
 Woodhead. Prof. G. Sims, 175,
 278, 372
 Wood. Sir Charles, 219
 Woods. Sam, 253
 Workhouse Masters, 336
 World's Fair. The, 335
 World's Temperance Congress
 (London, 1846), 22, 24, (Chi-
 cago, 1893) 348, (London,
 1900) 90, 276
 "Worship of Bacchus," 101
YEAR Book. Tweedie's, 37, 62
 Y.M.C.A., 81, 311, 312, 313
 Young Men, 311, 312, 315
 Young. Michael, 341, 345

SUBJECT INDEX.

ABSTAINERS, most competent to testify, 18, 370
 Abstinence. Antagonism to, 21
 Abstinence. Medical Testimony to, 21, 41, 67, 73, 163, 168, 173, 174, 249, 251, 261
 Abstinence. Justification of, 21, 79, 124, 149, 236, 379
 Abstinence. Ministerial Testimony to, 22, 42, 64, 124, 127, 260
 Abstinence. The Bible and, 382
 Advice to Nursing Mothers, 73, 75
 Appeal from India, 32
 Appeals to the Church, 114, 120, 147
 Appeal. The Drunkard's, 99
 Appeal to Conscience. *An*, 235
 Approval. God's, 20
 Army. Drink in the, 214
 Army Temperance, 218, 228, 229, 230
 Assurance. Temperance Life, 72
 Attitude of the Church. The, 375
 Attitude of the Clerical Profession. The, 363
 Attitude of the Medical Profession, 75, 157, 180, 237, 362, 373
BASES in 1846. The Movement's, 28
 Bible and Abstinence. The, 382
CANTEENS. Temperance, 224
 Ceylon. Temperance in, 265
 China. Intemperance in, 269
 Christian Duty, 19, 121, 125, 238, 246
 Church. Appeals to the, 114, 120, 147
 Church's Responsibility. The, 26, 43, 114, 115, 126, 364
 Church. The Attitude of the, 375

Clerical Profession. The Attitude of the, 363
 Condemnation of Moderation, 22, 23, 78, 379
 Conscience. *An Appeal to*, 235
 Continental Progress, 77
 Convocation. The Report of, 136
 Criticism of the Medical Profession, 71, 367
 Cure. Prevention better than, 19

DETERIORATION. Physical, 178
 Distilling in United States (1776), 39
 Drink and Famine, 66
 Drink and Missions, 33, 138, 152, 247, 273
 Drink and Native Races, 145, 247, 275
 Drink and Religion, 269
 Drink and War, 213
 Drinking of Toasts, 54, 105
 Drinking. Respectable, 142
 Drinking Usages. Social, 53
 Drink in India, 248, 266
 Drink in the Army, 214
 Drunkard's Appeal. The, 99
 Duty. Christian, 19, 121, 125, 238, 246

EDUCATED Public Opinion, *An*, 366
 Education. Temperance and, 245
 Experience and Science, 35

FAILURE of Moderation, 20, 58
 Famine. Drink and, 66

GOD'S Approval, 20
 Grog in the Navy, 202

INDIA. Appeal from, 32
 India. Drink in, 248, 266
 Inebriates. Treatment of, 244, 262

Immorality of the Liquor Traffic.

The, 27, 48

Intemperance. Origin of, 236

JUSTIFICATION of Abstinence,
21, 79, 124, 149, 236, 379

LEGAL Action Required, 47
Liquor Traffic, The im-
morality of the, 27, 48

MEDICAL Profession. Criti-
cism of the, 71, 367

Medical Profession. The Attitude
of the, 75, 157, 180, 237, 362,
373

Medical Profession. Training for
the, 74

Medical Testimony, 21, 41, 73,
163, 167, 168, 173, 174, 249,
251, 261, 367, 371, 372

Memorial to the Methodist Con-
ference, 29

Ministerial Responsibility, 65

Ministerial Testimony, 22, 42, 64,
124, 127, 260

Missions. Drink and, 33, 138,
152, 247, 273

Moderation. Condemnation of,
22, 23, 78, 379

Moderation. Failure of, 20, 58

Moral Suasion, 362

NATIVE Races. Drink and,
145, 247, 275

Naval Work. Twenty-five years',
207

Navy. Temperance in the, 194,
196

Navy. The Grog Question in
the, 202

Nursing Mothers. Advice to, 73,
75

OPPOSITION. Religious, 29
Origin of Intemperance, 236

PARENTAL Responsibility, 277
Personal Responsibility, 262,
277, 365

Physical Deterioration, 178

Point of View. The Surgeon's,
237

Press. Temperance and the, 250

Prevention better than Cure, 19

Public Opinion. An Educated,
366

RELIGION. Drink and, 269
Religious Opposition, 29

Respectable Drinking, 142

Responsibility. Ministerial, 65

Responsibility. Parental, 277

Responsibility. The Church's,
26, 43, 114, 115, 126, 364

SACRAMENTAL Wine, 59,
140, 367

Science and Experience, 35

Social Drinking Usages, 53

Suasion. Moral, 362

Surgical Point of View. The, 237

TEMPERANCE. Naval, 194,
196

Temperance. The Press and, 250

Testimony. Medical, 21, 41, 73,
163, 167, 168, 173, 174, 249,
251, 261, 367, 371, 372

Testimony. Ministerial, 22, 42,
64, 124, 127, 260

Toasts. Drinking of, 54, 105

Traffic. Immorality of the
Liquor, 27, 48

Training for the Medical Pro-
fession, 74

Treatment of Inebriates, 244, 262

UNITED STATES. Distilling
in the, 39

Usages, Social Drinking, 53

WAR. Drink and, 213
Wine. Sacramental, 59,
140, 367



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